

1842
Apr. 13
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CATALOGUE
OF THE
HIGHLY VALUABLE
AND
IMPORTANT COLLECTION
OF
SANSKRIT MANUSCRIPTS
OF THE LATE
SIR ROBERT CHAMBERS, KNIGHT,
CHIEF JUSTICE OF BENGAL.

Τὴν δὲ φιλοτεχνίαν τῶν Ἰνδῶν ἐμφανίζων.

Nearchus, quoted by Strabo.

WHICH WILL BE SOLD BY AUCTION,
BY MR. S. LEIGH SOTHEY,

At his House, 3, Wellington Street, Strand,

LONDON,

On WEDNESDAY, APRIL 13, 1842, and Three following Days,
at One o'Clock, precisely.

The Collection may be now seen on application to Mr. S. LEIGH SOTHEY.

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CONDITIONS OF SALE.

- I. The highest Bidder to be the Buyer ; and if any Dispute arise between Bidders, the Lot so disputed shall be immediately put up again.
- II. No Person to advance less than 1s. ; above Five Pounds, 2s. 6d. ; and so in proportion.
- III. The Purchasers to give in their Names and Places of Abode, and to pay down 5s. in the Pound, if required, in Part of Payment of the Purchase-money ; in default of which, the Lot or Lots purchased to be immediately put up again and re-sold.
- IV. The Lots to be taken away, at the Buyer's Expence, immediately after the Conclusion of the Sale ; in default of which, Mr. S. Leigh Sotheby will not hold himself responsible if lost, stolen, damaged, or otherwise destroyed, but they will be left at the sole risk of the Purchaser. If, at the expiration of ONE WEEK after the conclusion of the Sale, the Books or other property are not cleared or paid for, they will then be catalogued for immediate sale, and the expence, the same as if re-sold, will be added to the amount at which the books were bought. Mr. LEIGH SOTHEBY will have the option of re-selling the Lots uncleared either by public or private sale, without any notice being given to the defaulter.
- V. To prevent inaccuracy in delivery, and inconvenience in the settlement of the purchases, no Lot can on any account be removed during the time of sale ; and the money must be paid on the delivery.
- VI. Upon Failure of complying with the above Conditions, the Money required and deposited in Part of Payment shall be forfeited ; and *if any loss is sustained in the re-selling of such books as are not cleared or paid for, all charges on such Re-sale shall be made good by the Defaulters at this Sale.*

*** Each Day's Sale will commence precisely at One o'Clock.*



 *Gentlemen who cannot attend the Sale may have their Commissions faithfully executed by their humble Servant,*

S. LEIGH SOTHEBY,
Wellington Street, Strand.

INTRODUCTION.

THE ancient language and literature of the Hindūs have of late become objects of attention among the philosophers and scholars of Europe. The philologist is surprised and delighted to find in the Sanskrit an alphabet the nearest to perfection that has ever existed,—a system of grammatical inflexions surpassing in accuracy those of the Latin and Greek,—and a syntax, harmonious and euphonic, to a degree unequalled in any other language.

Here the antiquary and the general scholar will find an interesting field for investigating the early history of the human race, and the state of the arts, sciences, and philosophy, as they existed in times long past.

For thousands of years the Sanskrit has been the careful and silent depository of the ancient stores of knowledge possessed by the Hindūs. The sacred language, which is the key to these treasures, the Brahmans, with tenacious hands, long withheld from all those not of their own faith and caste. Not all the threats and promises of their Mussulman conquerors could induce them to unveil the secrets of their ancient *Shāstras*. Even the mild and enlightened Akbar was obliged to have recourse to artifice in order to gain some information respecting the religion of the most numerous portion of his subjects. Little more than sixty years ago, Mr. N. B. Halhed, the first Englishman (we believe) who made any approach to a knowledge of Sanskrit, states, “that very lately only, and that altogether by accident, he had been enabled to procure even the slender information he possessed; that the Pandits were resolute in rejecting all his solicitations for instruction in this language; and that the persuasion and influence of the Governor-General were in vain exerted to the same purpose.”

About this very time (1774-5) the late Sir ROBERT CHAMBERS arrived in Bengal as Judge of the Superior Court of Judicature, and during a residence of twenty-five years in that country, he succeeded in collecting a library of Sanscrit Manuscripts, such as no private individual ever possessed in Europe. From what we have already stated respecting the jealousy and reluctance of the Brahmans on this score, we may form some faint idea of the toil and expense it must have cost Sir Robert, in order to amass a collection so rare and magnificent. In fact, the possession of such a collection by an Englishman is an event, an important event, in the history of mankind. It proves that those prejudices which successfully withstood the power of the haughty Moslem have yielded before the moral force of British civilization.

The collection of Sanskrit Manuscripts detailed in the following Catalogue is supposed to have cost Sir ROBERT CHAMBERS from Twenty to Twenty-five Thousand Pounds. Many of them are worthy of note for their extreme rarity, their great antiquity, their literary importance, or the beauty of their penmanship. We may in particular mention the very complete assemblage of the *Vedas**, together with the *Vedangas*, and *Upanishats*.

"The Hindūs divide the whole circle of knowledge into eighteen parts, of which the first four are the *Vedas*. These are regarded as an immediate revelation from Heaven, and as containing the true knowledge of God, and of his worship."

"Next to the *Vedas* rank four *Upavedas*, or *Sub-Vedas*, which comprise the knowledge of medicine, music, and other arts: after these follow six *Vedangas*, or appendages of the *Veda*, which relate to pronunciation, grammar, prosody, religious rites and ceremonies; and, finally, four *Upangas*, which treat of logic, philosophy, jurisprudence, and history."

Each *Veda* consists of two parts—the *Mantras*, consisting of prayers, hymns, and invocations; and the *Brahmanas*, comprising precepts which inculcate religious duties, and theological

* For a full account of the *Vedas*, vide *Miscellaneous Essays*, by H. T. Colebrooke, in two volumes 8vo. London, Allen and Co., Leadenhall Street, 1837. These Essays are reprinted from the *Asiatic Researches*, published in Bengal, and the *Transactions of the Royal Asiatic Society*, London.

arguments. The complete collection of the hymns, prayers, and invocations belonging to one *Veda* is called its *Sanhita*. The *Vedas* are allowed to be the most ancient in the whole range of Sanskrit Literature."

"The *Upanishats* consist of certain extracts from the *Vedas*, chiefly relating to argumentative theology." Their number is supposed to be about fifty, some of which have been translated into English by the late Rammohun Roy, in his work entitled "Translations of the *Vedas*, &c. &c.", 8vo, London, 1832. The greater part of the *Vedas* and *Upanishats*, &c. will be found in the following Catalogue, from No. 1 to 142. The collection of the *Rig Veda* in particular (No. 42 to 86) is in every respect, perhaps, the finest in Europe.

"Next to the *Vedas* the *Purānas* hold an eminent rank in the religion and literature of the Hindūs. Possessing, like the *Vedas*, the credit of a divine origin, and scarcely inferior to them in sanctity, they exercise a more extensive and practical influence upon Hindū Society. They regulate their ritual, direct their faith, and supply in popular legendary tales materials for their credulity. To European scholars they recommend themselves on other accounts; as they have been considered to contain not only the picturesque and mythological part of Indian superstition, but as the treasury of extensive and valuable historical remains, whose data reach back, at least, nearly to the deluge."

"Every *Purāna*, in general, treats of the creation of the universe—its progress and dissolution, or renovation; the genealogy of gods and heroes; and a system of fabulous chronology and history: thus resembling, in some degree, the Theogonies of the Greeks."

For a detailed account and analysis of the *Purānas*, the reader is referred to the writings of Professor Wilson, of Oxford, particularly his introduction to the *Vishnu Purāna**, lately trans-

* The *Vishnu Purāna*, a system of Hindū mythology and tradition, translated from the original Sanskrit, and illustrated by notes derived chiefly from other *Purānas*, by H. H. Wilson, M.A. F.R.S., &c. London: Printed for the Oriental Translation Fund of Great Britain and Ireland, in one large volume, 4to, 1840.

lated and published in 4to, under the auspices of the Oriental Translation Committee.

In the following Catalogue there is a beautiful copy of the *Vishnu Purāna*, No. 799. The *Bhāgavat Purāna*, No. 559, 569, 586, &c.: also several others, 568, 585, 600, 832, 835, 836, and 840, &c.

Next to the *Purānas* may be classed the two celebrated historical poems of India, the *Ramāyana*, by *Valmīkī*; and the *Mahābhārata*, by *Vyāsadeva*. These, like most of the *Purānas*, are probably founded upon real facts, though highly coloured with the extravagant mythology of the country. At the same time, they are greatly to be admired for the elegance of the language in which they are written; and the faithful representation which they exhibit of the manners and customs of the Hindūs in days of yore. In No. 567 will be found a beautiful copy of the *Ramāyana*, by *Valmīkī*; and in 565, 566, another work on the same subject, by *Vyāsa*. Of the *Mahābhārata*, Nos. 528 and 570 are very fine copies.

In astronomy and algebra the Hindūs seem to have made considerable proficiency. This, however, is a department as yet little explored by competent European scholars. The elegant work of M. Bailly* on the Indian Astronomy may serve to excite the curiosity of all lovers of antiquity on this most interesting subject. M. Bailly's work is the result of a careful examination and comparison of four different sets of tables and precepts of astronomy, procured from India at various periods during the two preceding centuries. The conclusion arrived at is, that the Hindūs must have commenced the study of astronomy nearly five thousand years ago! Here, then, is a subject well worthy of investigation. The late Professor Playfair, of Edinburgh, certainly a competent judge, after a careful examination of M. Bailly's work, thus expressed himself on the subject of the Indian astronomy†:—"If to this we add the great extent of geometrical knowledge requisite to combine this and

* *Traité de l'Astronomie Indienne et Orientale*, par M. Bailly, *Paris*, 1787, en 4to.

† See an essay on the Astronomy of the Bramins, in the 3d volume of Professor Playfair's Works, printed in 4 vol. 8vo. Constable and Co., *Edinburgh*, 1822.

the other principles of their astronomy together, and to deduce from them the just conclusions; the possession of a calculus equivalent to trigonometry; and, lastly, their approximation to the quadrature of the circle, we shall be astonished at that body of science which must have enlightened the inhabitants of India in some remote age, and which, whatever it may have communicated to the western nations, appears to have borrowed nothing from them. Such are the conclusions which seem to me to follow with the highest probability from the facts that have been stated."

With respect to those who have disputed the antiquity of Sanskrit literature in general, the late Mr. Colebrooke well observed, "they have grounded their opposition on assertions and conjectures, inconsiderately hazarded, eagerly received, and extravagantly strained." It is to be hoped that the opportunity now offered of a careful examination of the ORIGINALS will enable the learned of Europe to arrive at the truth in this instance, as they have done in so many other departments of human knowledge.

On the subject of astronomy, &c. we would particularly mention, the *Surya Siddhanta*, No. 456 and 805; the works of *Bhāskara* and *Varāhamihra*, No. 353, 447, 484, 819, 820, &c. &c.

On legislation and jurisprudence there will be found several interesting works in the catalogue. This is a branch of Sanskrit literature that attracted the notice of the Hon. Warren Hastings when Governor of India. Under his enlightened auspices the foundation of oriental literature was laid by our countrymen in the east; and an acquaintance with the legislative system of the people whom he had to rule appeared to him a matter of first-rate importance. Since that period we have had translations into English of the Institutes of *Menu* (No. 532), by Sir William Jones. The Sanskrit texts of several other works on Law have been printed at Calcutta, and translations made of them into English and Bengali.

The philosophy of the ancient Hindūs appears to have had a strong resemblance to that of the Greeks. For a full account of this department the reader should consult Colebrooke's *Essays*,

already mentioned. Suffice it here to say, that the Hindūs had their six *Darshanas*, or schools of philosophy. 1st, The *Mīmāṃsa*, founded by *Jaimini*. 2d, The *Vedānta*, by *Vyāsa*. 3d, The *Nyāya*, founded by *Gotama*. 4th, The *Vaisheshika*, by *Kanada*. 5th, The *Sāṅkhya*, by *Kapila*. And 6th, another sect of the same name, founded by *Patanjala**. On all these sects there are several works in the following Catalogue, which it would be needless to enumerate.

In works on grammar, logic, and rhetoric, the Sanskrit is particularly rich. At the head of these stands *Pāṇini*, to whom the most ancient *sūtras*, or aphorisms of grammar, are by universal consent attributed. "His system is founded on a profound investigation of the analogies in both the regular and anomalous inflections of the Sanskrit language. He has combined these analogies in a very artificial manner, and has thus compressed a most copious etymology in a very narrow compass."

Of *Pāṇini*'s Grammar there are two very beautiful copies in the Catalogue, No. 68 and 86; also numerous other works on the subject, mentioned in their proper places.

In the science of medicine the Hindūs were celebrated in the time of Alexander the Great. In this department, however, we can, indeed, expect nothing new: still the medical works of those who have effected so much in other respects are worthy of due examination. Strabo mentions, on the authority of those who were in Alexander's expedition, a very sensible maxim of the Indian physicians—"that the art of curing (την ἰατρειάν) depended more on diet than on drugs," with which our chemists may not altogether agree.

It would be superfluous to mention the numerous works on poetry and the belles lettres with which the following collection

* Even so, "Thales was the founder of the Ionic sect; Socrates of the Socratic; Aristippus of the Cyrenaic; Plato of the Academic; Antisthenes of the Cynic; Aristotle of the Peripatetic," &c. In like manner, as among the Greeks, those who followed the doctrine of a certain sect were named after that sect or *Darshana*: thus, a disciple of the *Nyāya* school was called a *Naiyāyika*, as a follower of Socrates was called a Socraticus.

+ A beautiful edition of *Pāṇini*'s Grammar, in two volumes 8vo, has lately issued from the University Press of Bonn, under the care of Dr. Otto Boehtlingk.

abounds. The same may be said of the drama, for a full account of which the reader is referred to the elegant work* of Professor Wilson.

In conclusion, we would suggest, that the only sure and unerring method of obtaining a true knowledge of the ancient Hindūs, is to examine their own works in their own ancient language. The impossibility of so doing in times past has been the cause of our receiving so many doubtful and incorrect accounts† of the ancient language, literature, and philosophy of this interesting people—accounts derived, apparently, at second hand, either from the prejudiced Mussulman or the ignorant and apathetic modern Hindū. The writings of Jones, of Wilkins, of Colebrooke, and of Wilson on these subjects are pure from the fountain head; but most others, not evidently borrowed from these, are little to be relied on.

The observation made by the *Brāhman Calanus (Kalyāna?)* who accompanied Alexander the Great on his return from India, is equally applicable at the present day. When pressed by some of the Grecian sages to explain to them the wisdom of his nation, he replied, “Excuse me if I fail in communicating unto you the extent of our wisdom, when obliged to speak through the medium of ignorant interpreters. You may as reasonably expect, through a channel of mud, to receive the stream unde-filed from the fountain.”

* Select specimens of the theatre of the Hindūs, translated from the original Sanskrit, by Horace Hayman Wilson, M.A. F.R.S., &c. 2 vol. 8vo, second edition.

London, Parbury, Allen, and Co., Leadenhall Street.

† Of this description may be reckoned the works of the Rev. P. Paulino, A. S. Bartholomeo, and those of M. Anquetil du Perron; to which may be added the following luminous exposé of the *Vedas*, which we extract from a work on India, just published:—“The first is called the *Rug Veda*, which signifies the science of divination, concerning which it principally treats. The second is *Sheham*, which signifies piety or devotion, and this book treats of religious and moral duties. The third is the *Judger Veda*, which, as the word implies, includes the whole science of religious rites and ceremonies. The fourth is *Obater Bah*: in the Sanskrit *Obater* signifies the being or essence, and *bah* good—this, literally interpreted, is the knowledge of the good being, and, accordingly, this book comprehends the whole science of theology and metaphysical philosophy!” In this description, the last member of the fourth *Veda*, we mean the word *bah*! is really *very good*, and highly appropriate.

N.B. The system of orthography adopted in this Catalogue is that of Sir William Jones, except that the letter C is discarded as a single character, and used only as an auxiliary to represent *ch*, as in *church*, or *ch-h* as in *punch-house*. This system, from its great accuracy and simplicity, is now adopted by all orientalists worthy of note, both in England and on the continent; and on that account ought to recommend itself to those who treat of oriental subjects, no matter of what description.

Most of the Manuscripts have their titles written in *Devanāgarī* characters on the outside leaves, apparently done by the Pandits in the establishment of Sir Robert Chambers. These titles have been transferred (*errors excepted*) into the Roman character, and the few notices appended to some of them, are derived from works of standard excellence, such as those of the late Mr. Colebrooke, and the various publications of the Boaden Professor of Oxford, H. H. Wilson, A.M., &c.: works of equal authority with the originals themselves.

D. F.

November 1841.

CATALOGUE

SANSKRIT MANUSCRIPTS.

PART

OF THE

CATALOGUE.

ARRANGEMENT OF THE SALE.

FIRST DAY . . .	Wednesday, April 13	No. 1 to 215
SECOND DAY . .	Thursday, April 14	No. 216 to 434
THIRD DAY . . .	Friday, April 15	No. 435 to 631
FOURTH DAY . .	Saturday, April 16	No. 632 to 845

CATALOGUE OF SANSKRIT MANUSCRIPTS.

PART I. ON THE VEDAS.

The *Veda*, as is well known, constitutes the most sacred portion of the writings of the Hindus. It is believed to have been originally revealed by Brahma, and for countless ages preserved by tradition. At length, a certain sage, thence distinguished by the title of *Vedavyāsa*, distributed the sacred work into four parts, which are severally entitled the *Yajur*, *Rig*, *Sama*, and *Atharva Veda*.

FIRST SECTION.

MANUSCRIPTS OF THE YAJUR-VEDA.

No.
1 A PORTION of the *Satapathabrāhmaṇa* of the *Yajur-Veda*
125 leaves, *Samvat* 1743

*** The *Satapathabrāhmaṇa* constitutes the second and larger portion of this *Veda*. It is divided into fourteen books, comprising in all a hundred lectures, whence the name. From No. 1 to 22 will be found nearly all the books of this interesting work, probably the first ever offered for public sale. The whole of them are beautifully and distinctly written, and are from two to three hundred years old.

2 *Agnishtoma*, another portion of the same *The first 55 leaves*

*** *Asiatic Researches*, vol. viii, 430-435. This contains rules respecting a ceremony so called, which includes that of drinking the juice of the acid *asclepias*.

3 The Second Book of the *Satapathabrāhmaṇa*, called *Ekáyana-sákhá*, written in a very fine old hand

116 leaves, *Samvat*, 1681

*** *Royal Asiatic Society Transactions*, vol. i, 575.

No.

- 4 The Third Book of the *Satapathabrāhmaṇa*, called *Adhwara-kāṇḍa* 181 leaves, no date, but decidedly ancient
- 5 The Fourth Book (*Grahakāṇḍa*), finely written 241 leaves
- 6 The Fifth Book (*Savakāṇḍa*) 109 leaves, Samvat, 1686
- 7 The Sixth Book (*Ushasambharana Kanda*) 170 leaves
- 8 The Seventh Book (*Aranya Kanda*) 115 leaves
- 9 A Book of the *Satapathabrāhmaṇa*, called the *Hastighata Kanda* 95 leaves, Sam. 1632
- 10 Another book of the same, called the *Savakanda*
- 11 The Tenth Book of the *Satapathabrāhmaṇa* (*Agni-rasa Kanda*) in excellent preservation, though upwards of 400 years old 60 leaves, Samvat, 1485
- 12 The Eleventh Book of the same 116 leaves, ib. 1704
- 13 The Twelfth Book of the same, called *Madhyamakanda* 69 leaves
- 14 The Ninth Book of the same, called *Sāchikāṇḍa* 103 leaves
- 15 The Fourteenth Book, or *Upanishatkāṇḍa* 173 leaves, Sam. 1583
- * * * This is the concluding book of the *Satapathabrahmana*. It consists of seven chapters, or eight lectures, forming a theological treatise, entitled the *Vrihad Upanishad*, or *Vājasaneyi brāhmaṇa Upanishad*. This is the *Upanishad* to which Sir William Jones refers in his preface to his translation of the Institutes of Menu, p. 8.
- 16 The Ninth Book of the *Satapathabrāhmaṇa*, or *Sāchikāṇḍa*, incomplete Samvat, 1671
- 17 The Sixth Book of the same, or *Ushāsambharanakāṇḍa* (the same as No. 7) 108 leaves (the first leaf wanting), Samvat, 1595
- 18 Another copy of the *Ushāsambharanakāṇḍa*, incomplete 60 leaves
- 19 A Fragment, paged fol. 2—60, apparently of the *Satapathabrāhmaṇa*
- 20 A Section of 86 leaves, apparently belonging to the same Samvat, 1739
- 21 The Fifth Book of the *Satapathabrāhmaṇas*, called *Savakāṇḍa* 89 leaves
- 22 Fragments, apparently belonging to this part of the *Yajur Veda* One bears the date, Samvat, 1567
- 23 The First *Ashtaka* of the Collection of Hymns of the *Yajur Veda*, PADA* copy 151 leaves, Sam. 1710
- * * * The *Sanhita*, or collection of prayers belonging to this *Veda*, is arranged in seven books, called *Ashtakas*. This portion is also termed the *Black Yajurveda*, as the *Satapathabrahmana* and the *Vājasaneyi* constitute the *White*.

* The *Yajur* and *Rig Vedas* are frequently read by rote for the sake of the words merely, without any pretension to the understanding of the sense. For this purpose copies are prepared, in which all the words are separated from each other, contrary to the usual mode of writing the Sanscrit. Such copies are called *pada*, *Krama*, *jāta*, *Ghana*, &c.—Vide *Colebrooke's Miscellaneous Essays*, vol. i, p. 20.

No.

- 24 The Fourth *Ashtaka* of the preceeding, PADA copy
163 leaves, *Samvat*, 1707
- 25 The Fifth *Ashtaka* of the same, PADA copy *ib.* 1704
- 26 The Third *Ashtaka* of the same, PADA copy 131 leaves, *ib.* 1671
- 27 & 28 *Vájasaneya Sanhita*, this constitutes the first portion of the
Yajur Veda (white): it is a collection of Prayers and Invo-
cations, divided into forty chapters.
- * * Nos. 27 and 28 (each twenty chapters) complete the collection.
It seems to have been transcribed expressly for Sir Robert
Chambers, and it is a beautiful specimen of *Devanāgarī* pen-
manship. Both parts are dated *Samvat*, 1839, which corre-
sponds to A.D. 1782.
- 29 & 30 *Yajurveda Vájasaneya Sanhita**: these two form another
complete collection of the preceding. *It is a fine old copy, in
good preservation*, part 1, ch. 1-20; part 2, ch. 21-40
159 leaves, both dated 1653
- 31 & 32 Another copy of the same, complete, part 1, ch. 1-20, 118
leaves; part 2d, ch. 21-40, 74 leaves; a modern transcript
Sam. 1840
- 33 & 34 The same, complete, part 1, ch. 1-20, 202 leaves; part 2,
ch. 21-40, 132 leaves
- 35 *Prātisakhya sutra*, a collection of Aphorisms deduced from this
Veda
- 36 *Taitirya Upanishat* (vide No. 121, &c.) 21 leaves
- 37 *Yajurveda Sarva Karma Padhate*, an abstract of this *Veda*
66 leaves
- 38 *Anukramanipadhate*, or table of contents of the whole *Veda*
- 39 A modern transcript of several parts of the *Satapatha Brah-
mana*, well written
- 40 *Charaka sākha*, a portion of the white *Yajurveda* (*Vide Asiat.
Trans.* vol. 8, *on the Vedas*, by Colebrooke)
- 41 The Hymns of the *Yajur Veda*, complete in eight books, PADA
copy some parts bearing the date of *Samvat*, 1695

* The Rev. W. H. Mill, D.D., late of Bishop's College, Calcutta, is about to
edit the Sanskrit text of the *Sanhitā* of the *Yajur Veda*.

SECOND SECTION.

MANUSCRIPTS OF THE RIG VEDA.

This is generally reckoned the first of the *Vedas*: it consists of prayers and hymns, which for the most part are eulogistic, as the name implies. The *Sanhita*, or collection of this *Veda*, is divided into eight portions, called *Ashtakas*, or *Khandas*, each of which is sub-divided into as many lectures or *Adhyāyas*. The first *Ashtaka* was printed some years ago, with a Latin translation by the late lamented Dr. Rosen, who, had his life been spared, intended to have published the whole collection.

No.

- 42 & 43 Hymns of the *Rig Veda* complete, a beautiful modern transcript, No. 42 contains *Ashtaka* 1st, 4th; No. 43 contains *Ashtaka* 5th to 8th, both of them *PADA* copies
dated *Samvat*, 1830
- 44 Another copy of the same, *Ash.* 1—6 *ib.* 1533
- 45 The *Brāhmanas*, or Theological Portions of the *Rig Veda*,
modern copy
- 46 The Seventh *Ashtaka* of the Hymns of the *Rig Veda*. *PADA* copy
129 leaves, *Samvat*, 1722
- 47 *Suparnādhyāya*, one of the Sections of the *Rig Veda*
Samvat, 1691
- 48 Another copy *ib.* 1691
- 49 Another copy *ib.* 1715
- 50 *Rig-Vidhāna*, on the rites and ceremonials of the *Rig Veda*, in
five Sections *ib.* 1507
- 51 Another copy of the above *ib.* 1694
- 52 Another no date
- 53 Another *Samvat*, 1701
- 54 The Seventh *Ashtaka* of the Hymns of the *Rig Veda*
145 leaves, *ib.* 1704
- 55 *Rigvedānukramanī*, or table of contents 29 leaves, *ib.* 1688
- * * This consists of an index or abstract of the contents of the *Rig Veda*.
- 56 Another copy, imperfect
- 57* *Nirukṭih*, or explanation of the more difficult passages of the
Rig Veda, book 1st to 6th
- * * The MSS. from No. 57 to 68 inclusive, are all uniformly written in the very finest style of *Devanāgarī* penmanship. The paper is of the rarest quality, and richly gilt, and each work is enclosed between two boards of solid ivory, 9½ inches long by 4 inches broad, and still further secured in bags of silk, or rich Indian cloth.

No.

58 *Sarvānukramanika*, being an index of the whole of the *Rig Veda*

59 The *Aitareya Upanishat*, with a comment

*** This is a portion of the *Rig Veda*, so called from its having been recited by a sage named Aitareya.—*Colebrooke's Essays*.

60 & 61 A perfect copy of the *Sanhita*, or Collection of Hymns of the *Rig Veda*. No. 60 contains the first four *Ashtakas*, No. 61 the last four : a *PADA* copy

62 The *Brāhmanas*, or Religious Precepts of the *Rig Veda*

63 A *PADA* copy of the *Sanhita*, or complete Collection of the Hymns of the *Rig Veda*

64 *Rigvedīya Vratārkaḥ*, Rules for Sacrifices and Ceremonials in conformity with the Doctrines of the *Rig Veda*

65 *Sikshā*, or Rules for Pronunciation, &c.; also *Aswalāyāna sūtra*, consisting of Rules for the different Ceremonies and Sacrifices, according to the ritual of the *Rig Veda*, by the sage *Aswalāyana*

66 *Jāti Karmādi* on the Duties, Religious and Moral, of the various Classes or Castes of the Hindūs

67 *Rig Veda Sanhita*, the Hymns of the *Rig Veda*, complete

68 *Ashtādhyaya Vyākaranam*, the Eight Books on Grammar, by Panīni

*** This is the most ancient work extant on Sanscrit Grammar. It was printed with a commentary at Calcutta several years ago, and lately reprinted at Bonn, in 2 vol. 8vo.

The following Manuscripts, from No. 69 to No. 86 inclusive, form, perhaps, the most magnificent collection extant of the *Rig Veda*, and its appendages. They are all uniformly written on beautiful and strong Indian paper, richly gilt, and each individual No. inclosed between two ivory boards, 9.6 inches long, by 4.1 inches broad, and further secured in bags of green velvet. The whole lot is preserved in a strong box of beautiful Indian wood, with title written on the lid in the *Devanāgarī* character. They were formerly presented by Sir Robert Chambers to the Honourable Warren Hastings, the earliest patron of Oriental literature in India. After the death of that enlightened and eminent statesman the manuscripts were returned by his family to Lady Chambers. 69 to 72 inclusive, contains the whole collection of the Hymns of the *Rig Veda*, each containing two *Ashtakas*, or books, viz.

69 *Ashtakas*, 1st and 2d

70 Ditto 3d and 4th

71 Ditto 5th and 6th

72 Ditto 7th and 8th

*** It will be gratifying to Oriental scholars to know that Professor H. H. Wilson, of Oxford, is about to publish the Sanscrit text of the *Sanhita*, or Collection of Hymns of the *Rig Veda*.

No.

No. 73 to 76 inclusive, a *Pada* copy of the same, viz.

- 73 Ashtakas, 1st and 2d
- 74 Ditto 3d and 4th
- 75 Ditto 5th and 6th
- 76 Ditto 7th and 8th

Nos. 77 and 78 contain the whole of the *Bráhmaṇas* of the same, also divided into eight Sections, viz.

- 77 Sections 1st, 2d, 3d, and 4th
- 78 Ditto 5th, 6th, 7th, and 8th
- 79 The *Sūtras*, or Fundamental Principles of *Rig Veda*
- 80 *Nighanti*, or Glossary of difficult or obsolete Words in the *Rig Veda*
- 81 *Sarvanukramani*, an Abstract or Table of Contents of all the *Rig Veda*
- 82 *Aitareya Upanishad*, from the *Rig Veda*, with a commentary
- 83 The *Vratārka* of *Sankara*, part 1st
- 84 Ditto ditto, part 2d
- 85 *Niruktā*, a Work supplementary to and explanatory of the *Rig Veda*
- 86 The *Ashtadhyaya* of *Panini*, vide No. 68

THIRD SECTION.

MANUSCRIPTS OF THE SÁMA VEDA.

This is the third *Veda* of the Hindūs, to which they attribute a peculiar degree of holiness. The prayers belonging to it are composed in metre, and intended to be chanted.

- 87 The *Uhagana*, a portion of the Prayers of the *Sáma Veda*
494 leaves, *Samvat*, 1649.—*Colebrooke's Essays*
- 88 The *Veyagána*, another portion of the same
109 leaves, *ib.* 1755.—*Asiat. Researches*, viii, 461
- 89 *Látýáyanasútra*, or Principles of the *Sáma Veda*, according to the sage *Látýana* 84 leaves, *ib.* 1517.—*Asiat. Researches*
- 90 *Tándyabráhmana*
172 leaves, *ib.* 1673.—*Asiatic Researches*, viii, 462

. This is the best known among the Brahmanas of the *Sáma Veda*: it was expounded by the sage *Sávanácharya*.

- 91 Another copy of the same, *incomplete*
- 92 *Gobhílagrihyasútra*, or Principles of the *Sáma Veda*, according to the sage *Gobhila* 29 leaves, *Samvat*, 1607
- 93 A modern copy of the same work
- 94 The same work 70 leaves
- 95 A modern copy of the same work

- No.
- 96 *Anupadasútra* 58 leaves, *Samvat*, 1541
- 97 A modern copy of the same
- 98 *Pushpasútra* 106 leaves, *ib.* 1684
- 99 A modern copy of the same
- 100 *Kalpasútra* 146 leaves, *ib.* 1657
- * * * The *Sutras* consist of rules and principles from the *Vedas*, according to certain sages, whose names they generally bear.
- 101 *Púrvárchika*, or *Chhandasígrantha*, in six chapters
68 leaves, *Samvat*, 1838
- * * * This is the first *Archika* of the *Sáma Veda*. According to Mr. Colebrooke, the *Archikas* form the first, if not the principal, part of this *Veda*.
- 102 *Uttarárchika*, or second *Archika* of the *Sáma Veda*, in nine chapters 98 leaves, *Samvat*, 1839
- 103 Another copy of the same work
- 104 *Uhyagána*, another portion of the *Sáma Veda*, in six chapters
108 leaves, *Samvat*, 1820.—*Asiatic Researches*, viii, 461
- 105 *Jyotishtoma* 51 leaves, *ib.* 1652
- 106 *Gobhilasútra*
51 leaves, *ib.* 1716.—*Asiat. Researches*, viii, 482, v. No. 92

FOURTH SECTION.

MANUSCRIPTS OF THE ATHARVA VEDA.

This is the last of the *Vedas*. It consists, like the others, of a collection of prayers and invocations, generally comprised in 20 books (*Kánda*), subdivided into sections (*Anuváka*), hymns (*Súkta*), and verses (*rich*).

- 107 Section, comprising 105 leaves, and beginning with the words
“*Dosho iti gáya*,” &c.
- 108 Section, comprising 158 leaves, beginning “*Yám kalpayanti*,”
incomplete
- 109 Section, containing 28 leaves, and beginning “*Rídhak mantrah yonim*”
- 110 *Nakshatrakalpa*, or System of Religious Observances 18 leaves
- 111 *Parisishta*, *púrvárdham*, or Supplement (part first)
59 leaves (*wanting the first leaf*)
- 112 *Parisishta*, *uttarárdha*, the same (part second) 106 leaves
- 113 *Atharvana Sanhitá*, in 16 chapters 54 leaves, *Samvat*, 1533
- 114 The Second *Ashtaka* of the same, entitled *Shashtra Kanda*
ib. 1553
- 115 The *Sanhitá*, or whole Collection of Hymns belonging to the
Atharva Veda leaves, *ib.* 1668
- 116 *Atharvana Sanhitá*, another copy 41 leaves, *ib.* 1630
- 117 A Collection of Hymns 15 leaves, *Samvat*, 1688

No.		
118	<i>Prasnopanishat</i> , a portion of this <i>Veda</i>	7 leaves
119	<i>Kausikasûtra</i>	143 leaves, <i>Samvat</i> , 1670
120	The <i>Sanhita</i> , or Collection of Hymns belonging to the <i>Atharva Veda</i>	209 leaves, modern copy

FIFTH SECTION.

MANUSCRIPTS OF THE UPANISHADS.

The whole of the Indian Theology is professedly founded on the Upanishads. They are generally extracts from the *Vedas*, and may be considered as so many particular Theological Treatises or Theses.

- 121 *Vrihad Aranyaka**, with cemmentary, an Upanishad, from the *White Yajur Veda* . . . 85 leaves, *Samvat*, 1841
- 122 Another copy, with a commentary, *modern*
- 123 Sankara's Commentary on the *Vrihad Aranyaka*, *modern copy Asiatic Researches*, viii, 439-449
- 124 Several Sections of Sankara's Commentary on the *Vrihad Aranyaka*
- 125 *Taittiriya Upanishat*, from the *Black Yajur Veda*, *modern copy*
- 126 Another copy, *modern*
- 127 *Kâthaka Upanishat*, from the *Atharva Veda*, with Sankara's commentary, *ebony boards* . . . 31 leaves, *Samvat*, 1828
- 128 *Isâvâsya Upanishat*, from the *White Yajur Veda*, with Sankara's commentary, *modern copy* . . . 7 leaves
- 129 *Aitareya Upanishat*, from the *Rig Veda*, 5 leaves; and Sankara's Commentary to the same, 37 leaves
- 130 Another copy of the same work
- 131 *Kâthaka Upanishat* . . . 11 leaves, same as 127
- 132 *Isâvâsya*, 2 leaves; and Sankara's Commentary to the same, 16 leaves, same as 128
- 133 Sankara's Commentary on the *Kâthaka Upanishat* . . . 54 leaves
- 134 *Karmapradîpabhâshya*, a Commentary on Portions of the *Veda* . . . 365 leaves
- 135 *Chhandogya Upanishat*, from the *Sâma Veda*, *ancient copy* . . . 101 leaves
- 136 The same, a *modern copy* . . . 70 leaves
- 137 *Kena Upanishat*, from the *Sâma Veda* (translated by the late Rammohun Roy), with a Commentary by Sankara . . . together 16 leaves
- 138 *Mundaka Upanishat*, from the *Atharva Veda*, 4 leaves; and Sankara's Commentary on the same (also translated by the late Rammohun Roy), 20 leaves, *Samvat*, 1793

* The Sanskrit text of this *Upanishat* is now in the press, edited by M. Louis Poley.

- No.
 139 *Prasna Upanishat*, from the *Atharva Veda*, 5 leaves; and Sankara's Commentary 20 leaves, *Samvat*, 1791
 140 Sankara's Commentary to the *Mundaka Upanishat* 45 leaves
 141 *Mandūkya Upanishat*, 8 leaves; with a Commentary by Sankara 40 leaves
 142 *Atharvasiras Upanishat*, from the *Atharva Veda* 16 leaves

SIXTH SECTION.

MISCELLANEOUS MANUSCRIPTS IN ALL THE DEPARTMENTS OF HINDU LITERATURE AND SCIENCE.

- 143 *Shaunakī Chaturadyāya*, a work on Grammar, by Saunaka, in four Chapters 77 leaves, *Samvat*, 1714
 144 *Sāntikalpa*, an Astronomical Treatise, considered as part of the *Atharva Veda* 13 leaves, *Samvat*, 1658.—*Asiatic Researches*, viii, 200
 145 *Mahāsānti*, considered as part of the *Atharva Veda* 9 leaves
 146 *Bhāvāgamasastravivaranā*, a philosophical work, by Sankara 87 leaves, *Samvat*, 1651
 147 *Kārtavīryadīpadānavidhi* 11 leaves
 148 *Dravyagunasangraha*, a Treatise on Materia Medica (?), by Chakradatta 40 leaves
 149 *Hṛdayadīpikā*, or Lamp of the Heart 8 leaves, and several fragments
 150 *Slokasatam*, or Hundred Couplets, by Vopadeva, with copious marginal notes, ancient copy 19 leaves
 151 *Srutabodha*, a Treatise on Prosody, by Kālidāsa 6 leaves
 * * * Kālidāsa ranks as one of the classical writers of Sanskrit.
 152 *Meghadūta*, or Cloud Messenger, a Poem by Kālidāsa 14 leaves
 * * * Published in Calcutta in the year 1813, and translated into English verse with copious Notes by the learned Professor H. H. Wilson, now of Oxford.
 153 *Bhavānī-Nāmasahasram*, or the Thousand Names of the Goddess Durga 25 leaves
 154 *Pārthivapūjā*, or Adoration of Shīta, the wife of Rāma 5 leaves, *Samvat*, 1728
 155 *Pārthivapūjā*, another copy 3 leaves
 156 *Gopālapūjā*, Adoration of Gapāla, one of the epithets of Krishna 13 leaves
 157 *Surata-nirūpanām*, a Discussion on the Godhead 17 leaves, *Samvat*, 1723
 158 A List of the several parts belonging to each *Veda*
 159 *Ganapatikrama*, Precepts respecting Ganesha 18 leaves, *ib.* 1705

No.

- 160 *Mahimnastotra tika*, a Commentary on a hymn to Shiva, called *Mahimna stava*. This hymn is printed with an English translation in the Journal of the Asiatic Society of Bengal for May 1839
- 161 *Rudrajapavidhi*, or Religious Ceremonies 12 leaves, *Samvat*, 1571
- 162 *Vatukabhairavastotra*, Prayers and Encomia 21 leaves
- 163 *Mahámrityunjaya-vidhi* 5 leaves, *Samvat*, 1660
- 164 *Rudraavidhāna*, or Religious Ceremonials 33 leaves
- 165 *Grahalāghavapustaka*, an Astrological Treatise on Planetary Influences 15 leaves, *incomplete*

*** This work was lately published at Bombay.

- 166 *Satachandi-vidhāna* 18 leaves, *Samvat*, 1685
- *** *Mackensie Coll.* i, 138, in which a full account will be found of the nature of this work.
- 167 *Pallivichāra* 44 leaves, *Samvat*, 1796
- 168 *Tambulavidhi* 8 leaves
- 169 *Saraswatistotra*, Hymns in praise of *Saraswati*, the goddess of eloquence 8 leaves
- 170 *Vināyakasāntiprayoga* 4 leaves, *incomplete*
- 171 *Vishnu-paddhati*, a work on the ceremonials respecting *Vishnu* 7 leaves, *Samvat*, 1669
- 172 *Srāddhakalpasūtra* 5 leaves
- 173 *Avasathyani-paddhati* 41 leaves, *Samv.* 1692
- 174 The *Uttarārdham*, or second half of the *Naishadhīya*, a Poem, by *Sriharsha*, of *Cashmīr* 169 leaves, *ib.* 1662.—*As. Res.* x, 428

*** A portion of this work has been printed lately in Calcutta, in 8vo, under the authority of the Committee of Public Instruction.

- 175 *Mānasollāsavṛttāntavilāsa* 58 leaves, *Samv.* 1630
- * * * A work on the *Vedānta* System of Philosophy.

- 176 The *Panchopākhyāna* 252 leaves
- *** See *Transact. of the Royal Asiatic Society*, i, 155, where a very complete analysis of this interesting work is given by the learned Professor H. H. Wilson. The *Panchopakyana*, otherwise called the *Pancha tantra*, is the original of the far famed Fables of Pilpay.

- 177 The *Raghuvansa*, a Poem by *Kālidāsa* 164 leaves, *Samv.* 1717

*** *Asiat. Researches*, x, 424-442.—There have been of late two editions printed of this work; one in London, 4to, by Dr. Stenzler, Sanscrit and Latin; and another in Calcutta, in 2 vol. 8vo, Sanscrit text, with a commentary.

- No.
 178 *Sisupālabadha*, or Poem of Magha 219 leaves, *Samv.* 1718—
Asiatic Researches, x, 403-407. Published, with a Com-
 mentary, at Calcutta, 1815, 8vo
 179 *Kirātārjunīya*, a Poem by *Bharavi* 149 leaves, *Sam.* 1718—
Asiatic Researches, x, 409. Printed, with a Commentary, at
 Calcutta, 1814, 4to
 180 *Kumārasambhava*, a Poem by *Kālidāsa* 57 leaves, *Sam.* 1718
 *** Part of this poem was published in the Journal of the Asiatic
 Society, Bengal, 1832 and 1833, with translation and notes :
 also the Sanskrit text, with a Latin translation, was very re-
 cently published by the Oriental Translation Society, edited
 by Dr. Stenzler.
 181 *Mayūkha*, a work on Jurisprudence, by *Nīlakantha*
 273 leaves—*Colebrooke*, *The Law of Inheritance*, pref. p. iv
 182 *Hayaratna*, an Astrological work . 227 leaves
 183 The *Pūrvārdham*, or first half of *Naishadhiya* (see No. 174)
 *** This contains the text of the part published in Calcutta, 1836,
 with the perpetual Commentary of *Prema Chandra Pandita*.
 184 The *Bhaviṣhyottarapurāna*
 537 leaves, *Samvat*, 1703—*Mackenzie Coll.* i, 48
 *** The *Purānas* among the Hindus form a class of writings next
 in importance to the *Vedas*. They are generally reckoned
 eighteen in number, all in verse. A very full analysis of most
 of the *Purānas*, by Professor H. H. Wilson, will be found in
 the Journal and Transactions of the Asiatic Societies of Bengal,
 Great Britain, and Ireland, and in the catalogue of the
 Mackenzie Collection.
 185 *Chandrasiddhānta* (author uncertain)
 186 *Brahmasiddhānta*, by *Brāhmegupta*
 187 *Ketuchāra*, three Astronomical Treatises : the latter treating of
 Comets, extracted from Varahamihira's System of Astronomy.
 —*Colebrooke's Algebra*, *Dissertation*, p. xxx.
 *** The term *Siddhānta* signifies a "demonstrated or established
 truth." There are several astronomical treatises with this
 title. Among these the *Brahmasiddhānta* is a work of high
 authority, and, in fact, reputed to be of divine origin. *Brāh-*
megupta, the author of the *Brahmasiddhānta*, is supposed to
 have flourished about the seventh century of our æra ; and
Varāhamihira some centuries earlier.
 188 The Grammatical Aphorisms of *Pānini* 44 leaves, *Sam.* 1655
 189 Another copy of the same . 63 leaves
 190 Fragments of the *Siksha* and *Nighantu*, belonging to the *Veda*,
 v. No. 65 and 80 . . . *Samvat*, 1744

No.

- 191 *Sāṅkhyāyanagrihyasūtra*
Asiatic Researches, viii, 482, note. 21 leaves
 *** A collection of aphorisms on religious ceremonies by the sage
Sāṅkhyāyana.
- 192 *Sarvānukramanikāvṛitti*, by *Shadgurusishya*
Asiatic Researches, viii, 393-480, vide No. 38. 125 leaves,
Samvat, 1790
- 193 *Chhandogāhnikapaddhati*, by *Rāmakrishna* 83 leaves
 *** A work on the rites and ceremonies of the *Chandogya*, an
 Upanishat of the *Sāma Veda*, v. No. 135.
- 194 *Darsapaurṇamāsahotra*
 14 leaves, *Sam.* 1767.—Vide *Mackenzie Collection*, v. i, p. 30
- 195 *Laghusaunakī* 15 leaves, *Samvat*, 1750.—See No. 1 (a).
- 196 *Agnihotrasya ishtih*, part of the *Darsapaurṇamāsī*
 99 leaves, *Samvat*, 1718
 *** These consist of precepts respecting sacrifices by fire.
- 197 *Vrihaddevetā*, a work on the Godhead 96 leaves, *ib.* 1711
- 198 *Grihyoktakarmapaddhati* 23 leaves, *ib.* 1548
- 199 A Fragment, without a title 24 leaves
- 200 *Uhyagāna* 110 leaves, *Samvat*, 1760
- 201 *Uhagāna* 488 leaves
- 202 *Vehagāna* 211 leaves
 *** These three form portions of the *Sāma Veda*.—See No. 87, &c.
- 203 *Aranyagāna* 76 leaves. See S. V. 23, 30.—*Asiatic Researches*, viii, 460, 461
 *** One of the prayers of the *Sāma Veda*.
- 204 *Nirukta*, the first half 91 leaves, *Samvat*, 1705
- 205 *Nirukta*, second half 62 leaves, *ib.* 1685
- 206 *Nirukta*, second half 82 leaves, *ib.* 1665
- 207 *Nirukta*, first half 81 leaves, *ib.* 1782
- 208 *Nirukta*, second half 96 leaves
 *** The *Niruktas* are explanatory of the *Rig Veda*, vide No. 85.
- 209 *Brahmanya*, from some of the *Vedas*, with other fragments
 19 leaves, *Samvat*, 1712
- 210 *Smṛititisudhākara*, a Law memorial 23 leaves, *ib.* 1665
- 211 *Ishtikarikā*, a philosophical work 147 leaves, *ib.* 1709
- 212 *Sarvānukramanikā*, an appendix to the *Veda*, belonging to the
Atharva Veda 47 leaves, *ib.* 1640
- 213 *Saunakiya* 12 leaves, *ib.* 1652
- 214 *Agnishtomahotra*, vide No. 2 131 leaves
- 215 *Jyotishtoma*, an ancient manuscript, much damaged by insects :
 the date is now illegible. From a marginal note in Sir Robert
 Chambers's handwriting it appears that he read it
 162 leaves, *Samvat*, 1398

- No.
 216 *Sāṅkhyāyanasūtra*, the sixth chapter
 39 leaves, *Sam.* 1716.—*Asiatic Researches*, viii, 482, note
 217 *Bhāvanandītikā*, a commentary on a philosophical work, called
 the *Bhavanandi*. A voluminous work, not paged, and without
 date
 218 *Siddhāntamanjarīdīpikā*, by *Srikanthasarma* 187 leaves
 * * * A *Dīpikā*, as its name imports, denotes an *illustrator* or *illu-*
 minator of the obscurities of ancient texts.
 219 *Adbhutabrāhmaṇa* 45 leaves, *Samvat*, 1653
 * * * This is one of the *Brahmanas* of the *Sāma Veda*.
 220 *Pushpasūtra*, Aphorisms by *Pushpa* 92 leaves, *Sam.* 1711
 221 *Grihyapaddhati*, on Religious Ceremonies 36 leaves
 222 *Sankara's* Commentary on the *Taittiriya Upanishad*, see
 No. 105 33 leaves
 223 *Grihyasūtra*, in four chapters 33 leaves
 224 A Commentary on the *Katha Upanishad*, by *Gopālayogī*, see
 No. 131
 225 Part of a Law Code 77 leaves
 226 Part of a Law Code 145 leaves, *Samvat*, 1843
 227 *Viśwaprakāśakosha*, by *Maheswara* 165 leaves.—*Wilson's*
 Dict. Pref. p. xxxi.; *Asiatic Researches*, vii, 216
 * * * This is a Dictionary of the Sanscrit language.
 228 *Kavitwaratnākara*, in a modern dialect 49 leaves
 * * * This, as the name imports, is a “mine of poetic gems,” in the
 Braj, or old *Hindui* dialect.
 229 *Sundarasringāra*, or Ornament of Beauty, a collection of
 erotic poems, in *Braj Bhāṣā* 83 leaves, *Samvat*, 1772
 230 *Rasataranga*, by *Bhanudatta* 46 leaves.—*Wilson, Hindu*
 Theatre, vol. i, p. 6; and *Mackenzie Catalogue*, p. 115
 231 *Vṛttamuktāvalī*, by *Harivyāsamisra* 14 leaves
 232 *Vedāntasāra*, or Essence of the *Vedānta*, by *Saddnanda*
 21 leaves.—*Trans. of the Royal Asiatic Society*, ii, 9
 233 *Nyāya-Līlāvati*, a Treatise on Philosophy, by *Vallabhācharya*
 213 leaves.—*Trans. of the Royal Asiatic Society*, i, 93
 234 The *Raghu Vansa* 138 leaves, see No. 177
 235 *Suddhichandrikā*, a Law Code 101 leaves, *Samvat*, 1841
 236 *Pūrtakamalāḍkara*, a Law Book 221 leaves
 237 *Panchapādikāvivarana*, by *Parivṛdjakācharya* 182 leaves
 238 *Kaivalya Upanishad* 8 leaves.—*Asiatic Researches*, viii, 479;
 or *Colebrooke's Essays*, vol. i, p. 97
 239 *Arṇagāna*, pertaining to the *Sāma Veda* 85 leaves
 * * * See on this Manuscript a note of Mr. Colebrooke.—*Asiatic Re-*
 searches, viii, 461. The initial words correspond to those of
 a Section denominated *Mahānāmnī*, in Col. Polier's MS.—
 British Museum MS., No. 5356, second part.

- No. 240 *Mādhaviya Kālanirnaya* . . . 140 leaves
 * * * Apparently a portion of the works of *Mādhava Achārya*, on the times appointed for Religious Ceremonies.
- 241 *Harivansa* . . . 423 leaves, *Samvat*, 1745
 * * * This celebrated work is considered as an appendix to the *Mahābhārata*. It treats of the exploits and family of *Krishna* in particular, together with some notice of the personages mentioned in the great war of the *Pāndavas* and *Kauravas*. It was printed* at Calcutta a few years ago, and translated into French (under the auspices of the Oriental Translation Committee), by M. A. Langlois.
- 242 *Mrichhakatī*, a Drama by *Sūdrakarāja* (translated by Professor Wilson, *Hindu Theatre*, vol. i) 55 leaves, *Samvat*, 1674
 243 *Venīsanhāra*, a Drama (see *Wilson's Hindu Theatre*, vol. iii, App. p. 16) . . . 59 leaves
 244 *Kūrma Purāna*, of different hands, not paged (see *Wilson's Catalogue of the Mackenzie Collection*, i, 41)
 245 *Samāsavāda Khandita* . . . 15 leaves
 246 *Apāmārianastotra*, Hymns and Prayers 9 leaves, *Samvat*, 1707
 247 *Nārāyaṇāvalī*, on Funeral Ceremonies
 3 leaves.—*Mackenzie Collection*, i, 32
 248 *Sarīrasuddhi* . . . 6 leaves
 * * * A Treatise on bodily purification.
- 249 *Chandrodayāstajñānam*, an Astronomical Treatise 27 leaves
 250 *Vishṇusahasrandma*, the thousand names of *Vishṇu* 16 leaves
 251 *Sighrabodha*, a work on Grammar 37 leaves, incomplete
 252 *Kārtavīryārjunamantra* . . . 26 leaves
 253 *Kausītakī*, an *Upanishat* belonging to the *Rig Veda*.—*Asiatic Researches*, viii, 427
 254 *Samayamayūkha*, part of a Law Code, by *Nilakantha*.—*Colebr. Hindu Law of Inheritance*, pref. p. iv
 255 *Sarīrakamīmāṃsā vyākhyā bhāshyāratnaprabhā*, by *Govindānanda*, in four parts.—*Transact. Royal Asiatic Society*, ii, 7
 * * * A voluminous work illustrative of the Hindu philosophy of the *Mīmāṃsa* sect.
- 256 *Kalivyavahāra*, an Extract from the *Bhavishya Purāna*
 26 leaves.—*Vide Mackenzie Collection*, p. 48
 257 *Sarīrabhagavatpādabhāshya*, a work on the *Mīmāṃsa* Philosophy, being a commentary on No. 255, by *Vachaspatimisra*, in four parts
Sāka, 1686.—See *Transact. Royal Asiatic Society*, ii, 7
 258 *Nrisinhottaratāpāniya Upanishad*, belonging to the *Atharva Veda*
 20 leaves.—*Asiatic Researches*, viii, 477

* It forms the last half of the 4th vol. of the *Mahābhārata*, published by the Asiatic Society of Bengal, in four volumes quarto, Calcutta, 1834 to 1839.

No.		
259	<i>Srāddhamayūkha</i>	56 leaves
260	<i>Pratishthāmayūkha</i>	
261	<i>Achāramayūkha</i>	59 leaves
262	<i>Jalāsayāramotsargamayūkha</i>	24 leaves
263	<i>Dānamayūkha</i>	212 leaves
264	<i>Nitimayūkha</i>	102 leaves

* * * These six Manuscripts, from No. 259 to 264 inclusive, form six portions of a celebrated work on Law, by *Nālakantha*.—Vide *Colebrooke's Hindu Law of Inherit.* pref. iv; *Mackenzie Coll.* i, 33.

265	<i>Uttarārchika</i> , a Collection of Hymns, divided into nine sections, and belonging to the <i>Sāma Veda</i>	106 leaves.—Vide No. 102
266	The <i>Chhandasānhitā</i> , or <i>Archika</i> , a Collection of Hymns belonging to the <i>Sāma Veda</i>	67 leaves.—See S. V. 104; and <i>Asiatic Researches</i> , viii, 458
267	Another copy of the same	50 leaves
268	<i>Shadvinsabrāhmana</i> , part of the <i>Sāma Veda</i>	48 leaves, <i>Samvat</i> , 1723.— <i>Asiatic Researches</i> , viii, 461
269	A Fragment of the <i>Chhandogya Upanishat</i> , v. No. 135	
270	<i>Arshapradesa</i> (? the <i>Anukramanikā</i> , or index of some part of a <i>Veda</i> ?)	20 leaves
271	<i>Tāndyabrāhmana</i> , part of the <i>Sāma Veda</i> .—See S. V. No. 90, <i>Asiatic Researches</i> , viii, 462	
272	<i>Sakuntalā</i> , a Drama, by <i>Kālidāsa</i>	162 leaves, <i>Samvat</i> , 1717
273	<i>Bhagavadgītā</i>	62 leaves, <i>ib.</i> 1695

* * * No. 272 and 273 may be considered as the first fruits of Sanscrit literature and philosophy, presented to the learned of Europe about half a century ago, in the elegant translations of Sir William Jones and the late Sir Charles Wilkins. Since that period the Sanscrit text of the *Bhāgavadgītā* has been repeatedly published, both in Calcutta and in Germany; and a splendid edition of the *Sakuntala* issued some years ago from the Parisian press, under the care of the late M. de Chezy.

274	<i>Kundavarnanam</i>	20 leaves, <i>Samvat</i> , 1788
275	<i>Sankshepasārīrakavyākhyānam siddhāntadīpikam</i> , by <i>Visvaveda</i> , in four chapters	90 leaves.— <i>Transactions of the Royal Asiatic Society</i> , ii, 8; or <i>Colebrooke's Essays on the Philosophy of the Hindus</i>
276	<i>Smritikaustubha</i> , by <i>Anandadeva</i> .— <i>Mackenzie Coll.</i> i, 24	
277	<i>Tristhalīsetu</i> , a Treatise on Law, by <i>Bhattojīdikshita</i>	23 leaves
278	<i>Sarvatīrthavidhi</i> , by <i>Malākarabhata</i>	23 leaves

* * * Directions respecting Pilgrimages to Holy Places.

279	<i>Madanaratnākara</i> , a Law Code	388 leaves
280	<i>Jātakābharana</i> , by <i>Srīdāivajna Tutīrāja</i> , an Astrological Treatise on Nativities	135 leaves, <i>Sam.</i> 1681, see No. 39.— <i>Mackenzie Coll.</i> i, 122

- No.
 281 *Snānapaddhati*, Directions for the Ceremonials observed in Ablution 16 leaves, *Samvat*, 1771
 282 *Māsakṛityam*, the Duties of every Day of the Month 33 leaves, *incomplete*
 283 The *Sringārasataka*, and
 284 The *Vairāgyasataka* of *Bhartrihari*
Samvat, 1803.—*Mackenzie Coll.* i, 102
 * * * These consist of erotic and moral Stanzas by *Bhartrihari*. They were printed at Serampore early in the present century, and since published with a Latin translation, &c. in Germany.
 285 The *Bhagavadgītā*, with a Commentary
Samvat, 1588, vide No. 273
 286 *Pāsākevalī*, a Poem in 84 stanzas 10 leaves
 287 *Karmapaddhati*, ritual Precepts 51 leaves, *Samvat*, 1785
 288 *Yogavasishthasāra*, with a Commentary by *Mahidhara*
 20 leaves, *Samvat*, 1701.—*Mackenzie Coll.* i, 11
 * * * This work has been known for some time from a Persian version, made by order of the Mogul Prince *Dārā Shikoh*.
 289 *Upadesasahasrī*, by *Sankara*, a thousand Moral Sentences
 36 leaves, *Samvat*, 1713.—*Mackenzie Coll.* i, 12
 290 A Fragment of the *Sāmatantra*
 291 *Sarvanāmānukramanikā*, by *Vardhamihira*
 151 leaves, much injured by insects
 * * * This contains an abstract of all the author's astronomical works.
 292 *Sankara's* Commentary to the *Kausītaki Upanishad*
 90 leaves.—*Asiatic Researches*, viii, 428.—Vide *Upanishad*
 293 *Srāddhakalpabhāṣya*, by *Gobhila*
 89 leaves (the first leaf is lost).—*Asiat. Research.* viii, 482, note
 294 *Grihyasūtra*, Aphorisms 58 leaves
 295 *Pushpabhāṣya*, a Commentary on No. 220
 115 leaves (the first leaf is lost)
 296 *Sākunam*, on Omens, a Poem in 20 cantos
 leaves 32-136, *Samvat*, 1724
 297 *Prakriyākaumudī*, a Grammatical Work by *Rāmachandráchārya* 136 leaves.—*Colebrooke's Grammar*, pref. p. ix
 298 *Ganesachaturthiorata* 3 leaves
 299 *Asauchatrinśatslokī*, a Work on Medicine
 13 leaves, *Samvat*, 1731
 300 *Bhavanīnāmasahasra*, or hundred Names of *Bhavanī*, vide No. 153 34 leaves
 301 Another copy of the same 28 leaves
 302 *Kundamandapa*, on Sacrifices 9 leaves
 303 *Srāddha*, a Treatise on Funeral Ceremonies and Oblations to deceased Ancestors 12 leaves
 304 *Rasaprakarana*, a work on Amatory Matters *Samvat*, 1718
 305 *Vishnubhaktikalpalatāvivarana*, on the Adoration of *Vishnu*
 50 leaves, *Samvat*, 1654

- No.
 306 *Vānībhūshana*, a short Treatise on Prosody, by *Dāmodara*
 21 leaves, *Samvat*, 1710.—*Mackenzie Coll.* i, 103
 307 Part of a Commentary on the *Rāghavapāndaviya*
 103 leaves.—*Asiatic Researches*, x, 422
 * * The *Rāghavapāndaviya* is an extraordinary poem by *Kavirāja*; composed with such studied ambiguity, that the whole of it may be taken in two different senses.
 308 *Sakuntalā*, a Drama by *Kālidāsa*, commonly called *Abhijñānasakuntalā*
 45 leaves, *Samvat*, 1736, with marginal notes, vide No. 272
 309 *Siddhāntavindu*, a work on Grammar, by *Sri Madhusūdana-saraswatī*
 42 leaves.—Vide *Colebrooke's Essays*
 310 *Arunadatta's* Commentary to the *Ashtāngahridaya*
 24 leaves, incomplete.—*Colebrooke's Essays*
 311 *Saraswatī*, a Grammatical Work by *Anubhūti Swarūpachārya*
 80 leaves, *Samvat*, 1747
 312 *Rāmaphūjasarāni*, on Adoration to *Rāma* 73 leaves, *ib.* 1757
 313 *Saundaryalaharīstotra*, a Poem in Praise of *Durga*, by *Sankarāchārya* 25 leaves
 314 *Vaiswadevapūjā*, on Adoration of the Deities collectively 3 leaves
 315 *Pāndavagītā*, the Song of the five Pandavas 10 leaves—*Mackenzie Coll.* i, 59
 316 *Vastusānti*, subject uncertain 5 leaves, incomplete
 317 *Vasudevalakshanapūjā*, on the Adoration of *Vasudeva* and *Sakshmana* 11 leaves
 318 *Ātmabodhaprakarana*, a Metaphysical Work, by *Sankarāchārya* 12 leaves
 319 *Rasaratna*, a Medical Treatise, by *Srinātha*, in eight Lectures 20 leaves
 320 *Jātakābharana*, by *Srīdaivajna Tutirāja* 64 leaves.—See No. 32
 * * An astrological treatise, chiefly on Nativities.
 321 *Tājikālankāra*, an astrological Treatise, by *Srīdaivajnapanditasūrya* 16 leaves
 322 *Saraswatī*, a Grammar 129 leaves.—See No. 311
 323 *Annapūrnastotra*, a Hymn to the Goddess *Durga*, by *Vedavyāsa* 2 leaves
 324 *Muhūrtamārtandatīkā*, an astrological Treatise 145 leaves.—*Mackenzie Coll.* i, 26
 325 *Vaiyākaranabhūshana*, a work on Grammar 135 leaves, incomplete.—*Colebrooke's Gram. Pref.* p. xi; *Trans. of the Royal Asiatic Society*, i, 93
 326 *Parasurāmanidhi*, a book of Laws and Observances of Ceremonies to be performed at Holy Places 154 leaves, *Sam.* 1728

- No.
 327 *Súdrakamalākara* 103 leaves, *ib.* 1841
 * * A work on the rites and observances of the *Sudra* caste, by
Kamalākāra Bhatta.—*Mackenzie Coll.*
 328 *Práyaschittaviveka*, a work on Atonement, by *Súlapani*
 172 leaves
 329 *Ketuchāra*, being a Section from Bhattotpala's Commentary to
Varāhamihira's Sanhita
 31 leaves.—*Colebrooke's Algebra, Dissert.* p. xxx, vide No. 187
 330 *Sankara's* Commentary to the *Taittirīya Upanishad*
 93 leaves.—Vide No. 121, &c. under *Upanishats*
 331 *Grihyapaddhati*, a work connected with the *Sāma Veda*, by
Srīdikshitavasudeva 49 leaves, *Samvat*, 1637
 332 *Kālanirnayadīpikā*, by *Srīrāmachandrāchārya*, Illustrations
 respecting Times of Worship 53 leaves
 333 *Dwādasāhanirnaya*, or twelve Decisions 36 leaves, *incomplete*
 334 *Srāddhapaddhati* 24 leaves
 * * A work on the Offerings due to the manes of deceased Ancestors.
 335 *Shodhaśī stotra*, sixteen Hymns to the Gods 10 leaves
 336 *Nyāyagadādhārī*, an extensive work, in several parts
 337 *Sastrapīkā*, by *Srīpārthasārathimisra*, Illustrations of the
Shastra, in several parts
 338 *Sānkyaprayavachanasūtravrittisāra*, Essence of the Aphorisms
 of the *Sankya* Philosophy 49 leaves
 339 *Siddhāntamuktāvalī*, by *Panchānanabhattachārya* 82 leaves
 340 *Tattwavivekadīpana*, by *Nrisinhāsramamuni*, a work on Law,
 the first Section 84 leaves
 341 The second Section of the same Work 49 leaves
 342 *Nyāyamrita*, by *Vyāsapatī*, first Section 126 leaves
 * * The Nectar, or Essence of the *Nyāya* Philosophy.
 343 The same, second Section 75 leaves
 344 *Vedāntakālpalikā*, Illustration of the *Vedānta* 23 leaves
 345 *Bhāskara's Līlāvatī* 55 leaves
 * * An interesting work on Arithmetic and Mensuration, by
Bhaskar Achārya, translated into English by *Colebrooke*.
 4to, *London*, 1817.
 346 The Institutes of *Yajnawalka*, an ancient work on Law
 57 leaves
 * * Halhed, in his *Gentoo Laws* (*Introduction*, p. xc, &c. 8vo
 edition) mentions this work, and ranks it in point of anti-
 quity next to *Manu*; at least it is to be presumed that *Yājña-*
valka is the same personage that he quotes under the ap-
 pellation of *Jaiké Bulké*, which we leave the learned to
 decide.

- No.
- 347 *Káliká*, a work on Medicine . 46 leaves
- 348 *Bhāskariyavijabhāshya*, by *Sūryadāsa*. This is a valuable commentary on the *Vijaganīta*, a work on Algebra, by *Bhāskara Achārya*, who flourished in the first half of the 12th century. Bentley, in his work on the Hindu Astronomy, asserts (without a shadow of authority) that *Bhāskara's* works were all a forgery of *Akber's* time. A sight of this ancient MS. is the best refutation of an assertion so very groundless. *Suryadāsa*, the author of the commentary, flourished more than three centuries ago.
129 leaves.—*Colebrooke's Algebra, Dissert.* p. xxv.
- 349 *Tājikapaddhati*, on Astrology . 5 leaves
- 350 *Līlāvātī*, a philosophical work by *Vardhamāna* 103 leaves
- 351 A Commentary on the preceding work. First Part 86 leaves
- 352 Second Part . 160 leaves
- 353 *Bhāskara's Līlāvātī*, on Arithmetic and Mensuration
18 leaves, *Samvat*, 1710
- * * The *Līlāvātī* was translated at Bombay by Dr. Taylor; and also by Colebrooke about the same time. The Sanskrit text and also a Persian version were lately printed in Calcutta.
- 354 *Rishipanchamīvrata-dyāpanavidhi* . 4 leaves
- 355 *Subhagavratodyāpana* . 4 leaves
- 356 *Tīlapātraprayoga* . 4 leaves
- 357 *Holikāpūjā*, on the Forms of Worship observed at the Holi Festival . 4 leaves
- 358 *Yajnaparswa*, on Sacrifices by Fire . 19 leaves
- 359 *Virūdhapaddhati* . 19 leaves, incomplete
- 360 *Vishnutarpana*, on a certain Ceremony of presenting an Offering to *Vishnu* . 5 leaves
- 361 *Karmapradīpabhāshya*, by *Asāditya*, the first Section
59 leaves
- * * A Commentary on the work called *Karmapradīpa*.
- 362 *Janmadinakṛityam* . 4 leaves, *Samvat*, 1737
- * * This consists of Ceremonies to be observed on the Anniversary of one's Birth-day.
- 363 *Ganapatipūjanam*, Adoration to *Ganesha* incomplete
- 364 *Maheswarastotra*, Praise of the Supreme Lord 4 leaves
- 365 *Sūryapūjā*, an Adoration to the Sun . 2 leaves
- 366 *Rudrapūjā*, Adoration of *Rudra*, an inferior manifestation of *Siva* . 5 leaves, incomplete
- 367 *Holikāpūjana*: vide No. 357 . 2 leaves
- 368 *Bhaumapūjā*, Adoration of *Sita*, the Wife of *Rama* 5 leaves
- 369 *Pallīpatana* . 4 leaves
- 370 Several small Fragments of other Works, in various hands

No.

- 371 *Mitākshara*, a Commentary on the Institutes of *Yajñavalkya*, by *Vijñāneswara*.—See *Colebrooke on the Hindu Law of Inheritance*, Pref. p. ix.
- 372 *Sahasranāmabhāṣya*, a Commentary on the *Sahasranama*, or thousand Epithets of Vishnu, a Fragment.—Vide No. 250
- 373 *Grihyabhāṣya*, by *Jayarāma* 76 leaves
- 374 *Trinsat slokīkā*, a Commentary on the *Trinsat slaka* 30 leaves.—Vide No.
- 375 *Chhandovritti*, a work on Prosody and Versification, by *Pingala* 36 leaves, *Samvat*, 1790.—*Asiatic Researches*, x, 390
- 376 *Chaturvedaparijñānam*, on the Knowledge of the four *Vedas* 6 leaves, *Samvat*, 1667
- 377 *Aurdhadehikapaddhati*, a work on obsequial Ceremonies, by *Nārāyanabhatta* 30 leaves
- 378 *Pārshada* 20 leaves, *Samvat*, 1714
- * * The title of this work signifies *Spectator*.
- 379 *Sivarātrivratamāhātmyam*, from the *Siva Purāna* 12 leaves
- * * The *Mahātmyas* are generally Legends extracted from some one or other of the eighteen *Purānas*.—Vide *Professor Wilson's Mackenzie Collection*, p. 61, &c.
- 380 *Tarkasangraha*, by *Annabhatta* 11 leaves
- 381 The first part of the *Amara Kosha* 20 leaves
- * * The *Amera Kosha* is a well-known Sanscrit Dictionary. It was printed in Calcutta with an English translation early in this century, and very lately at Paris, 8vo.
- 382 *Pratyakshakhandā*, a Section of the *Nyāyasiddhāntamanjarīdīpikā*
- 383 *Jñānavilāsakāvya*, a Poem apparently on Amatory Subjects 15 leaves
- 384 *Rasamanjarī*, by *Bhanudattamīśra* 22 leaves, *Samvat*, 1813
- * * This is a Treatise “*de Arte Poetica*,” and more especially on the Passions and Emotions which Poetry is intended to depict or excite.—Vide *Wilson's Hindu Theatre*, Introduction, p. 22
- 385 A Commentary on the *Chandravyākaraṇa*, by *Hemachandra* 102 leaves
- * * This is most probably the work alluded to by *Colebrooke*, in the Preface to his Sanscrit Grammar, p. 12, as “a Commentary without the author's name, annexed to *Hemachandra's Grammar*.”
- 386 *Vāsavadattā*, by *Mahākavi Subandhu* 30 leaves, *Samv.* 1705
- 387 *Sakunishatpādardāja*, a Tale in verse 66 leaves
- 388 *Nāgadīpa*, an Illustration of one of the Astronomical Periods, by *Achārādīpa* 34 leaves, incomplete
- 389 *Ishṭasampūranavivarana*, an Astrological Work 14 leaves

No.

- 390 *Darsapaurnamāseshtiprayoga*, an Astrological Work
20 leaves, incomplete
- 391 *Ishtakāpūranabhāṣhya*, a Commentary on No. 389?
- 392 *Kātyāyanasūtra*, several Parts.—Wilson: Mackenzie Coll.
i, 8, on Sacrificial Rites and Ceremonies
- 393 *Sabdachintāmani* or *Sabdachandrikā*, an extensive Work on
Sanskrit Grammar, in several sections
- 394 *Prātisākhyaabhāṣhya*, a Commentary on the *Prātisākhya*,
No. 35, by *Vajjata* 107 leaves
- 395 A Fragment of the *Vrihad Aranyakā*
- 396 A Fragment of the *Chhāndogya Upanishat*
- 397 Fragments of a Commentary, apparently to some *Upanishat*
- 398 *Sāṅkhyatattwakāumudī*, by *Vachaspathimisra*, Text and Com-
mentary
273 leaves.—*Transactions of the Royal Asiatic Society*,
i, 24; ii, 7
- * * This work, according to Colebrooke, appears to be the most
* approved gloss extant on the *Sāṅkhya* Philosophy.
- 399 *Sāṅkhyānagrihyapaddhati*, another work on the *Sāṅhya* Phi-
losophy, by *Somasud Rāmachandra* 118 leaves
- 400 The First, Second, and Fifth *Ashtaka* of the Hymns of the
Rig-Veda (a *Pada* copy, partly out of order)
- 401 *Vivaranatattwadīpana*, a work on the *Vedānta* System of
Philosophy, by *Akhandānandamuni* (?)
Samvat, 1664, in several parts
- 402 *Pushpabhāṣhya*, a Commentary, in 10 *prapāthakas* or chapters
194 leaves, *Samvat*, 1841
- 403 *Laghujātakavrittī*, by *Bhattotpalla* 36 leaves, *Sāka*, 1531
- * * A work on the Calculation of Nativities.
- 404 *Navagrahasānti*, by *Gobhila* 12 leaves
- * * On Ceremonials respecting the (literally) nine Planets.
- 405 *Nilyodavividyā* 17 leaves, *Samvat*, 1688
- 406 *Smritisārasamuchchaya* 69 leaves, *Samvat*, 1660
- * * A work on Law, and various religious Ceremonies.
- 407 *Sarvāṅgasundarīkā*, a Commentary, by *Varunadatīa*
123 leaves
- 408 The Second *Ashtaka* of the Collection of Hymns of the *Rig-*
Veda. (*Pada* copy) 200 leaves, *Samvat*, 1712 (1612?)
- 409 The Sixth *Ashtaka* of the same 197 leaves
- 410 *Vopadeva's* List of the Roots of the Sanskrit Language, en-
titled *Kavikalpadruma*
26 leaves.—*Colebrooke's Gram. Pref.* p. xiv.
- 411 *Gūdhārthadīpikā*, or the Discovery of hidden Treasure, a
work on the *Materia Medica*, by *Vopadeva* 34 leaves

- No.
 412 *Prakriyávyávrutti*, by *Krishnapandita* 312 leaves
 * * The title of this work signifies Disclosures of Nature, or *Nature displayed*.
 413 *Jarajátasataka* . . . 8 leaves
 414 *Amaru Sataka*
 13 leaves, See *Anthologie Erotique*, par J. A. L. Apudy,
 Paris, 1831.—8vo
 415 *Rasavati* . . . 14 leaves, *Samvat*, 1641
 416 *Alaukikavyákhyá* . . . 14 leaves, *Samvat*, 1777
 * * This seems to be a gloss or comment on some metaphysical work.
 417 *Kátantrapanjiká*, a Grammatical Work, by *Trilochanádása*
 Colebrooke's Grammar, Pref., p. xii.
 418 *Nyáyánumitikitiká*, in two Parts, in the Bengal character
 419 *Bhávánandasiddhánta* (?), by *Vágtsa*
 420 *Tattvaparakása*, by *Rághavendrapati*, in two Parts
 421 Fragment of a (Philosophical ?) Work
 422 *Avatarasaukhyam*, by *Srimat-Todaramalla* 222 leaves
 423 *Desasaukhyam*, 3 leaves.—And
 424 *Tirthasaukhyam*, by *Todaramalla*, 339 leaves
 425 *Kávyaparakásádarsa* 278 leaves, (*Leaves 1—38 are wanting*)
 * * The *Kávyaparakásha* consists of a Critical Commentary on the
 five famous Poems generally called the *Páñchakávyá*, viz.
 the *Raghuvansa*, No. 177; *Kumára sambhava*, No. 180;
 Shishupála Badha, No. 178; *Kirátárjuniya*, No. 179; and
 Meghadúta, No. 152.
 426 *Kádambari*, by *Srí Vána*, in two Parts, the second Part incom-
 plete *Samvat*, 1784.—*Wilson*; *Makenzie Coll.* i, p. 108
 * * A series of Tales in highly polished or poetical prose, by *Srí*
 Vána Bhatta.
 427 Part of the *Karnaparva*, from the *Mahábhárata* 123 leaves
 * * This is the th Section of the *Mahábhárat*.
 428 *Durgávilása*, a Poem in 15 Cantos, by *Srí Rámakrishnáchárya*
 49 leaves, *Samvat*, 1711
 429 *Hridayadúta*, a Poem, by — . . . 8 leaves
 430 A Fragment of *Mallinátha's* Commentary to the *Kirátár-*
 juniya, a Poem, by *Bharavi*, vide No. 179
 431 The Second Part of the *Kádambari*, by *Srí Vána*
 47 leaves, *Samvat*, 1668.—*Vide* No. 425
 432 *Námasangrahamálá*, a Dictionary by *Appidikshita* 69 leaves
 433 *Mahábháshyatiká*, by *Náráyanapandita*, Parts 1, 2, 3, and 4
 * * This is a Commentary on the *Mahábháshya*, a work supple-
 mentary to *Panini's Grammar*.
 434 *Chaturvargachintámani*, by *Hemadri*, on the Duties of the Four
 Classes or Castes of *Hindús* 552 leaves, *Samvat*, 1435

No.

- 435 *Nyáyasiromanitíká*, a Commentary on a philosophical work belonging to the *Nyáya* sect *Incomplete*
- 436 A Commentary on the *Látyāyanasūtra*
278 leaves, *Incomplete*.—*Of different hands*, vide No. 89
- 437 *Setusarani*, a Poem, by *Rāmavijaya* 110 leaves
- 438 *Rasādhyāyatíká*, a Commentary on the *Rasādhyāya* 53 leaves
- 439 *Rasakalpadruma*, by *Ramakrishnabhatta*
100 leaves, *Samvat*, 1727.—(*The first 8 leaves are wanting*)
- 440 Another incomplete copy of the same work 73 leaves
- 441 *Jivanmuktiviveka* . 100 leaves, *Samvat*, 1701
- * * A work on the *Salvation*, or rather *Transmigration*, of the souls of mankind.
- 442 *Uttararāmacharita*, a Drama by *Bhavabhūti*
76 leaves, (*Trans. by Mr. Wilson, Hindu Theatre*, vol. ii.)
- 443 A Commentary to the Drama *Mṛichhakatī*, by *Ramasinhadeva*
37 leaves
- * * The *Mṛichhakatī* is one of the Six *Hindū* Plays translated by Professor Wilson: vide *Hindu Theatre*, vol. i.
- 444 A Commentary to the Drama *Uttararāmacharita*, by *Bhatta Nārāyana* . 39 leaves
- 445 The Fifth Section of the *Bhāgavata Purāna*, with a Commentary 83 leaves: vide *Bhāgavat Purana*, No.
- 446 *Madhaviyavedārthaprakāsa*: *Sayanāchārya's* Commentary on the *First Ashtaka* of the Collection of Hymns of the *Rig-Veda*, in Eight Sections . *Samvat*, 1664
- 447 *Bhattotpala's* Commentary to *Varāhamihira's* System of Astronomy
482 leaves, *Colebrooke's Algebra, Dissert.* p. xxx, xlii, xlv, xlix.
- 448 *Sāṅkhyāyanasūtrabhāshya*. The first half comprising Sections 1—8 . 223 leaves
- 449 The second half comprising Sections 9—16 *Samvat*, 1631
- * * Nos. 448 and 449 form a complete Commentary on the Aphorisms of the Sage *Sāṅkhyāyana*.
- 450 Text of the above, vide No. 216 44 leaves, *Samvat*, 1741
- 451 The *Aswamedha-parva*, from the *Mahābhārata*
113 leaves, *incomplete*
- * * This contains the Section of the *Mahābhārata*, which treats of the ceremony of sacrificing a horse.
- 452 *Tarkaprakāśatíká* . 14 leaves
- * * A Commentary on the *Tarkaprakāśha*, a work on the *Nyāya* philosophy.
- 453 Fragment of a Commentary on the *Vishnu Purāna*

- No.
 454 *Prátisákhyabháshyam* 98 leaves, *Samvat*, 1650
 *** A Commentary on the *Pratisakhya Sutras* of the *Yajur Veda*,
 vide No. 35, &c.
- 455 Fragments of a work called *Tattwakāumudī*
 456 *Sūryasiddhānta* . 23 leaves, *Samvat*, 1678
 *** The *Surya Sidhānta* is reckoned the most ancient, as well as
 the most important, of the *Hindu* astronomical *Shāstras*. A
 brief account of this work will be found in the second volume
 of the *Asiatic Transactions*, and also in *Colebrooke's Essays*,
 vol. ii, page 321, &c.
- 457 Several Fragments
 458 *Pratyakshakhandā*, by *Dinakarajaya*, No. 35. 78 leaves
 459 Part of the *Nyāyasiddhāntamanjarīdīpikā*, by *Kanthasarma*
 62 leaves
 *** A Commentary on the *Siddhānta Manjarī*, a work on the *Nyāya*
 philosophy.
- 460 Part of a Commentary on the *Chintāsiromani* 27 leaves
 461 The *Rāmottaratāpanīya Upanishat*, with a Commentary
 24 leaves, *Asiatic Researches*, viii, 479
 462 *Trinsatslokibhāshya* . . . 16 leaves
 *** A Commentary on the *Trinsat Sloka*, or Thirty Stanzas,
 No. . . .
- 463 *Laghujātaka*, an Astronomical Treatise, with a Commentary
Together, 24 leaves, *Colebrooke's Algebra, Dissert.*, p. xlix.
 464 *Sāntimayūkhasamāsa*, by *Nilakantha*
 104 leaves, *Mackenzie Coll.* i, p. 33
 *** A work on the propitiatory rites to secure success and avert evil.
- 465 *Suddhimayūkha*, by *Nilakantha* . . . 58 leaves
 *** Another work by the same author on Purification.
- 466 *Jainarājatarangini*, by *Panditasrīvara*, in four Sections
 164 leaves
 467 *Muhūrtachintāmani*, an Astrological Work, by *Srī Daivajna*
Rāma . . . 53 leaves, *Samvat*, 1781
 468 *Nyāyasiddhāntamanjarītikā*, by *Bhattachārya* 148 leaves
 *** A Commentary on the *Siddhānta Manjarī*, of the same nature
 with that described in No. 459.
- 469 *Nāradasanhitā* . . . 60 leaves, *Samvat*, 1841
 *** The collection of Laws by the celebrated *Narada*.
- 470 *Siromanivyākhyāna*, by *Vachaspathimisra*
 270 leaves, *Samvat*, 1629

No.

471 *Sanhitopanishadvivarana*, a work on the *Upanishats*, by
Sankara 69 leaves

472 *Adhyátmaprakása*, on the Supreme Spirit
25 leaves.—*Samvat*, 1824.—Written in *Bhákhaboli*

473 The *Yogasástra* of *Patanjali*
46 leaves.—*Transactions of the Royal Asiatic Society*, i. 22,
23, or *Colebrooke's Ess.*

* * * This is what is called the *Sankhya* System of Philosophy.

474 A Fragment of the *Acháradarsa*, by *Sridatta*

475 A Fragment of the *Kaiyyata*, by *Kavindracháryasaraswati* (?)

476 *Makarandavivarana*, a work on Grammar, by *Divákara*
28 leaves

477 *Paramahansa Upanishat* 4 leaves

478 *Amritavinda Upanishat* 1 leaf

479 *Kesavipaddhatyuddharana*, by *Viswanáthadrivajna*, 41 leaves

* * * A work on Astronomy and Astrology.

480 *Aryasiddhántatíká* 9 leaves

* * * A Commentary on the Astronomical work of *Arya Bhatta*.

481 *Kesavipaddhati* 5 leaves

* * * An Astronomical work : *vide* No. 479.

482 *Jyotihkalpalatá*, by *Vidhijnásava* 61 leaves

483 *Purva Rámatápaniya Upanishat*
22 leaves.—*Asiatic Researches*, viii, 479

484 *Varahamihira's* System of Astronomy
104 leaves. *Samvat*, 1781.—*Colebrooke's Algebra, Dissert.*,
p. xxx.

* * * *Varáhamihira* is supposed to have flourished between the 2d and
5th centuries of our era. His system of Astronomy is still
viewed as a *Shástra* of great authority.

485 *Utpattiprakarana*, part of the *Yogavasishtha*, a work on the
Vedánta System of Philosophy 203 leaves

486 *Sanatsujátiyasamsáda*, an Episode from the *Mahábhárata*, with
a Commentary by *Nilakantha* 34 leaves

487 Part of the *Bhágavata Purána*, with a Commentary by *Sridha-
raswámin*

* * * This contains the seventh Book of the *Bhágavat*.

488 *Hemadrivratakhanda* and *Hemádridánakánda*

489 *Sraddhakalpa*, by *Hemádri* 40 leaves, *Samvat*, 1637

* * * These three works, under the name of *Hemádri* (the author's
patron), treat of religious vows and observances, of gifts, and
of funeral obsequies to the manes of deceased ancestors.

490 *Sántikamalákara*, by *Kamalákarabhatta* 189 leaves

* * * A work relative to the Hindu Canon Law.

- No.
 491 *Arkaprakāsa*, by *Bhattasiddhiswara* 130 leaves
 * * * A work on Law.
- 492 *Tarkabhāshāprakāsa*, by *Misra Govardhana* 59 leaves
 * * * A Comment on the *Tarkaprakāsa* of *Kesava Misra*, one of the most approved elementary treatises on the *Nyāya* Philosophy: vide *Transactions of the Royal Asiatic Society*, vol. i.
- 493 *Tarkapadārthabodha* . 58 leaves, incomplete
 * * * A Treatise on Logic and Philosophy, connected with the preceding.
- 494 *Kesavipaddhati*, see No. 481
- 495 *Mahāvākyatattvaviveka* . incomplete
- 496 A *Dhātupāṭha*, or List of Sanscrit Roots 15 leaves
- 497 The First and Second Cantos of the *Raghunāthābhyudaya*, a Poem, by *Śrī Rāmabhadra* . 8 leaves
- 498 *Sanatsujātiyavivaraṇa*, by *Sankara* . 35 leaves
- 499 Three Parts of *Rāmachandrasaraswati's* Commentary on the *Nyāya-Mahābhāshya*
- 500 Several Parts of the *Mahābhāshyatikā* of *Nārāyaṇa Pandita*
 * * * The two preceding Numbers (499 and 500) are Commentaries on the *Mahābhāshya*, which forms a Supplement to the Grammar of *Paninī*.
- 501 The *Harivansa*, a Supplement to the *Mahābhārata*
 454 leaves: vide No. 241
- 502 A short work in a modern Indian dialect
- 503 *Māghaviya Kālanirnaya* . 111 leaves
 * * * A work on the Times and Seasons allotted for the performance of religious ceremonies.
- 504 *Vedāntasiddhāntaleśa*, a Treatise on the *Vedānta* system of Philosophy, by *Appdikshita* 39 leaves, *Sāka*, 1533
- 505 *Dhyānadīpa*, by *Rāmakrishna* . 47 leaves
- 506 *Hathapradīpikā* (?), by *Atmārāmayoga*, 23 leaves, *Samv.* 1705
- 507 *Chitrādīpavyākhyāna*, by *Rāmakrishna* 19 leaves
- 508 *Laghubodha*, a Grammar, by *Śrī Krishnopādhyāya*
 79 leaves.—*Colebrooke's Grammar*, Pref., p. xv.
- 509 Part of the *Sureswaravārtikanyayakalpalatika*
 * * * A Commentary on a religious work.
- 510 *Yogasangraha*, a Medical Treatise, by *Jagannātha* 118 leaves
- 511 *Rasapaddhati* . a few leaves, imperfect
- 512 A portion of *Mādhavīyavritti*, by *Sayanācharya*
Colebrooke's Grammar, Pref., p. xi.
- 513 *Prasnaprakarana* . 11 leaves, incomplete
- 514 *Yogamālā* . Incomplete
- 515 A portion of the *Madhya Kaumudī*, a Grammar
Colebrooke's Grammar, Pref., p. x.
- 516 Fragment of a Medical Work

No.

- 517 Fragment of a Commentary on the *Nāishadhīya*, a Poem, by
Sriharsha : vide No. 174
- 518 Fragment of a *Dharmasāstra*, or Law Book
- 519 *Krit-Prakriyā* 19 leaves
- 520 *Kāvya-prakāśadīpikā*, by Sri Sivanārāyanadāsa Saraswati-
kanthābharana (?). See Wilson, *Hindu Theatre*, vol. i, p. 21
- 521 Fragment of a Grammatical Work
- 522 A Commentary on the *Vishnusahasranāma*, 93 leaves : see No. 250
- 523 *Pingalavarnāvrīti* (Fragment)
- 524 Fragment of a List of *Sanskrit* Roots
- 525 Fragment of a Treatise on Prosody
- 526 Fragment of the *Bhāgavata Purāna*, with a Commentary
* * On the *Bhāgavat Purāna* : see No. 569, &c.
- 527 Several other Fragments
- 528 A complete Copy of the *Mahābhārata*, dated *Samvat*, 1744, or
A.D. 1687, beautifully and clearly written, forming two large
volumes in loose leaves, with boards of fine India wood
- * * * This voluminous Poem may be called the *Iliad* of the *Hindūs*.
For an outline of its contents, see Ward's View of the *Hindūs*,
vol. 4th. The whole of the *Sanskrit* text was lately pub-
lished in Calcutta, in four volumes 4to, under the "Authority
of the Committee of Public Instruction."
- 529 *Chikitsāsāstra*, a Medical work, by *Todarananda*
Apparently incomplete
- 530 *Setubandha*, a *Prākṛit* Poem in thirteen Cantos, with a Com-
mentary
- * * * The subject of this Poem is the Conquest of *Lanka*, or Ceylon.
- 531 The *Vrihat Nārādīya Purāna* 134 leaves
- * * * For an account of this work, as well as the *Purānas* in general,
see Wilson ; *Mackenzie Collection*, i, p. 46, 47, &c.
- 532 The Law-Code of *Manu* 123 leaves
- * * * This is a well-known work on *Hindū* Law. It was translated
into English by Sir *William Jones* ; and since the untimely
death of that eminent Orientalist, the *Sanskrit* text has been
repeatedly printed in Calcutta, and latterly in Paris.
- 533 Fragment of a Commentary on the *Nyāya-Muktāvalī*
- 534 *Rasapradīpa*, a work on Medicine, by *Bhatta Mādhavatanuja*
Prabhāraka 32 leaves
- 535 *Abhirāmākāvya*, a Poem, by *Abhirama*, in praise of the God-
dess *Parvati*, 60 leaves : vide *Mackenzie Coll.* vol. i, p. 226
- 536 *Rākshasakāvya*, a Poem, by *Ravideva*, 11 leaves, together
with a Commentary
- 537 *Prastāvachintāmani* 61 leaves
- 538 *Achārādarsa*, by *Srīdatta* 64 leaves
- 539 *Pingala's Mātravrittīparichheda* 20 leaves, *Samvat*, 1718
- 540 *Dānakusumānjalikāvya* 10 leaves, *Samvat*, 1736
- 541 *Nilakantha's Maushtasatakam* (?) 7 leaves

- No.
 542 *Vrihatkálajñāna*, a work on the Calculation of Time
 20 leaves, *Samvat*, 1693
 543 A Commentary on the *Venīsanhāra*, by *Srī Jagaddhara*
 82 leaves
 544 Fragment of the *Kumārasambhava*, with a Commentary by
Mallīnātha.—*Vide* No. 180
 545 Fragment of an Ancient Copy of the *Amara Kosha*, a Sanskrit
 Dictionary
 546 *Vāyākaranabhūṣhana* on Grammar 34 leaves
 547 *Sayanāchārya's* Commentary to the *Brāhmanas* of the *Sāma*
Veda 109 leaves
 * * The work includes the first twenty *Brāhmanas*.
 548 A Fragment of the *Naishadhīya*.—*Vide* No. 174
 549 *Prakriyā Kaumudī*, a Grammar, by *Rāmachandra Achārya*
 116 leaves, *Samvat*, 1663.—*Colebrooke's Gramm. Pref.* p. ix.
 * * This is considered one of the best elementary Grammars in
 Sanskrit.
 550 *Bharāvata Bhartrihari's Vākyapradīpa* 127 leaves
 * * A work on the Philosophy of Syntax, in metrical maxims.—
See Colebrooke's Essays, vol ii, p. 42.
 551 *Drāhyāyanasūtradīpa*, by *Dhanvin* 58 leaves, *Samvat*, 1798
 552 *Hanuman Nātaka*, with a Commentary
 37 leaves.—*Wilson; Hindu Theatre*, vol. i. *Append.* p. 49-62
 553 Fragment of a Work on (*Nyāya*?) Philosophy
 554 *Saraswatī*, a Grammar 69 leaves (*the first leaf is wanting*)
 555 Fragment of a Work entitled *Srihitaraghuvansadughadadhi*
 17 leaves (*the first leaf wanting*)
 556 *Viśwamītrajamadagnī*, on Grammar 17 leaves, *Samvat*, 1646
 557 *Bhagavatsāstra*, a portion of the *Varāha Purāna* 298 leaves
 558 *Tarkaprakāśābhīdhā siddhāntamanjarīdīpika*, by *Śrīkantha-*
sarma 208 leaves
 * * An important work on the *Nyāya* philosophy. *Gotama*, the
 founder of this sect, may be considered as the Aristotle of
 the Hindūs.
 559 Several Parts of the *Bhāgavata Purāna*, well written
 * * The *Bhāgavata* is generally considered as the 18th or last of
 the *Purānas*.—*See*, on this work, No. 569.
 * The Sanscrit text of the *Srī Bhāgavat Purāna* was printed some years
 ago in Bengal, together with a Sanscrit commentary. A neat edition of the
 same was very recently lithographed at Bombay, both text and commentary;
 and the first volume of a most magnificent edition has just issued from the
 Parisian Government Press, accompanied by a French Translation and
 Notes by the eminent orientalist M. Burnouf.
 560 *Nirnayāmṛta*, or the Marrow of Judicial Decisions, a Book on
 Legislation by *Mahīmahendra* 116 leaves

No.

561 *Kālamādhavakārikā*, with a Commentary by *Vaidyanāthasūri*
22 leaves

* * On the Ceremonies of the Hindūs suitable to certain Seasons,
by *Madhava Achārya*.

562 *Mitāksharā*, a Commentary on the Ordinances of *Yajñawalkya*,
in several parts

* * This is a work of standard authority. The text has been repeatedly printed (both 4to and 8vo) in Calcutta. It is founded on No. 346, somewhat like our own "Coke upon Lyttleton."—*Vide* No.

563 *Pāṇḍavagītā*, or the Song of the *Pandavas*

564 *Kāvyaaprakāśā*, by *Mammata Bhaṭṭa*

54 leaves.—*Wilson, Theat.* vol. i, p. 4

* * A work upon Poetry and Rhetoric. The text was published in Calcutta, 8vo, 1829, under the authority of the Committee of Public Instruction.

565 The *Adhyātma Rāmāyana*, with a Commentary by *Śrī Samavarma*. In several parts.

* * This Poem on the Adventures of *Rāma* (one of the Incarnations of *Vishnu*) is attributed to *Vyasa Deva*. The work is complete, with a Commentary throughout.

566 The *Uttarakhanda*, or Second Section of the *Adhyātma-Rāmāyana*, without scholia 135 leaves

567 *Valmīki's Rāmāyana*, in seven books, complete

* * *Valmīki*, the author of the *Rāmāyana*, is called the father of Hindū Poetry. The present work is an heroic Poem on the Adventures of *Rāmā*, more extended than the preceding. It is divided into seven sections or *kāṇḍas*. Twice has the attempt been made of publishing the original of this "Poem, rich in variety of meaning, holy, excellent, and divine," and twice hath disappointment been the result.—The first attempt was by the Serampore Missionaries in 1806, by whom two *kāṇḍas* with an English translation and notes were published in 3 vols. 4to, and there the matter rested. The second was made at Bonn, some fifteen years ago, by the celebrated M. A. W. Schlegel. Of M. Schlegel's edition, only the 1st and 2d *kāṇḍas* (above mentioned) have as yet appeared; together with a Latin translation of the 1st and of a small portion of the 2d. The beauty and accuracy of this edition are such, that Orientalists in general, and *Subscribers* in particular*, have no slight cause to regret that at M. Schlegel's present rate of velocity, the nineteenth century will have closed before his *pledged* task is completed.

* Perhaps the Subscribers have had the *precaution* of paying in advance.—*Printer's Devil*.

No.

568 *Kásikhanda*, a Section of the *Skanda Purána*, with a Commentary.—*Wilson ; Mackenzie Collection*, vol. i, p. 52.

* * This extensive portion of the *Skanda Purána* treats of the sacred City of Benares, with a full account of the places of sanctity it contains.

569 *Bhágavata Purána*, with a Commentary

* * This *Purana* is the most celebrated of the whole. It is, indeed, the most modern, but not the less valuable, as it is much more full than any of the rest.—See *Professor Wilson's Mackenzie Collection*, vol. i, p. 42.

570 Seven Parts of the *Mahábhárata*, with a Commentary, viz. the *Adi*, *Sabhá*, *Aranya*, *Viráta*, *Karna*, *Aswamedha*, and *Udyoga-Parwa*, in all seven sections or *parvas*, nearly one-half the whole work.

571 Several Parts of the *Yogavasísha-sankshepa* by *Valmíki*, with a Commentary by *Atmasukha*

* * A philosophic work of high estimation among the Hindūs.

572 A portion of the *Bhágavata Purána*, translated into *Bháshá*

* * This is the tenth book of the *Bhágavat* which treats of the Birth and Life of *Krishna*. It was translated into the modern Hindí dialect about the beginning of the present century, under the title of *Prem Sagar*, and since then repeatedly published at Calcutta.

573 History of the Family of *Rájá Krishnachandra*

574 *Púrvarájasya katha* (?), or the History of former Kings

575 *Satasayá*. In *Bhakhá*

* * The Author of this popular work was *Behári Lál*. The text was printed in Calcutta several years ago.

576 *Srípatibháshya* 67 leaves, *Samvat*, 1682

577 *Susruti*, pertaining to the *Yajur-veda* 43 leaves

578 *Chintámanisiromanítiká*

* * A commentary on the *Chintámani*, a work on the *Náya* Philosophy.

579 *Vrittaratnákara*setu, with a Commentary by *Haribháskara*

19 leaves

580 A Fragment of the First Book of the *Rámayana*, entitled the *Bálakándam*

581 *Tárkaprakásá*, by *Srilakshmanasúná*

* * A work on the *Nyáya* Philosophy.—*Vide* No. 492.

582 *Prasnavaishnava* 34 leaves

583 *Rasendrachintámini*, a Medical Treatise 59 leaves

584 *Dravyásarasangraha*, by *Raghudevabhattacharya*

115 leaves, *Samvat*, 1757

* * A work on the preparation and administering of medicines.

- No.
 585 *Várāha Purāna*, an ancient Copy (*incomplete.*)—*Mackenzie Collection*, i, p. 45
 586 *Bhagavata Purāna*, with a Commentary.—*Mackenzie Collection*, i, p. 54. *Vide* Nos. 559 and 569
 587 *Upalekhābhāshya* 19 leaves
 * * A Commentary on the *Upalekha*, a work belonging to the *Veda*.—*Vide* text of the same, No. 666.
 588 *Nilodvāha* 22 leaves, *Samvat*, 1673
 589 *Bhagavadgītā* 103 leaves, *Samvat*, 1695
 * * Fine old copy, of an esteemed work.—*Vide* No. 273.
 590 Fragment of a Work on Ceremonies, &c.
 591 *Rudrapūjā*
 * * On the adoration of the god *Rudra*, an inferior manifestation of *Shiva*, said to be born from the forehead of *Brāhma*.
 592 *Navadwīpīpanchikā*
 593 *Shashtipūjā*
 594 *Sravanīpūjanavidhi* 20 leaves, *Samvat*, 1787
 * * Nos. 592, 3, and 4 treat of various religious Ceremonies and Forms of Worship.
 595 *Prātisakhya*, a Treatise, in Three Chapters, pertaining to the *Yajurveda* 68 leaves, *Samvat*, 1694.—*Mackenzie Coll.* i, 7
 * * This work treats of the grammatical Changes of Letters and Accents peculiar to certain portions of the *Yajur veda*.
 596 *Vyāsapūjā*
 597 *Chandopanayanaprayoga* 16 leaves
 598 *Aghaprayoga* 5 leaves.—*Mackenzie Coll.* i, p. 31
 * * A work on religious Ceremonies.
 599 *Sarvabādhāprasamanamārjanakastotra*
 600 *Sanistotra*, from the *Skandha Purāna*
 * * A Hymn in praise of the planet *Saturn*, or its mythological personification.
 601 *Haritālikāvratakathā* 6 leaves
 * * On Ceremonials to be observed on the *Haritalikā*, or 4th lunar day.
 602 *Vishnupūjana* 16 leaves
 * * On Adoration to the God *Vishnu*.
 603 *Kundasiddhi* 15 leaves.—*Mackenzie Collection*, i, p. 31
 * * Directions for constructing the Altar or Receptacle for sacrificial Fires, by *Dhundi Rāja*, son of *Purushottama*.
 604 *Samvatsaraśāṭpavratamāhātmyam*, a legend from one of the *Puranas*

No.

605 *Sārngadhara paddhati*.—*Mackenzie Collection*, i, p. 103

* * A collection of verses on various subjects by *Sārngadhara*,
son of *Damodara*.

606 Several other Fragments and small Works

607 *Bālabodhana*, or Instruction for Children608 *Swādhyāyapathanavidhi*, on the Reading of the *Vedas*609 *Kokilavrata*, on certain religious Ceremonies610 *Charanavyūha*, on instituted or fixed Observances611 *Vaitaranidanapūja*

* * Religious observances on presenting an offering to *Vaitarani*,
the mother of the *Rakshas*.

612 *Venistotra*

* * *Veni* denotes the confluence of two rivers, as the Ganges and
Jumna at *Allahabad*.

613 *Sāntipaddhati*614 *Prāyaschittavishayakasnānapūja* (incomplete)615 *Lakshahomapaddhati*

* * The ritual belonging to certain sacrifices.

616 *Mokshavinsaka*

* * A work on final liberation and eternal happiness.

617 *Vatasāvitṛivṛatakathā*, from the *Bhaviṣhyottarapurāna*618 *Gayākāryānushthānapaddhati*619 *Mrityunjayavidhāna*620 *Tarpana*

* * A certain religious ceremony towards the manes of deceased
persons.

621 *Somotpatti*622 *Agnyadheya*

* * Two works on particular religious observances.

623 Several Fragments

624 The First Section of the Institutes of *Yajñawalkya*24 leaves.—*Vide* No. 346

625 *Tithinirnaya*, a Chronological Treatise, by *Bhaṭṭojidīkṣita*,
treating of the adjustment of the Lunar Months as appropriated
for Festivals and religious Observances

35 leaves.—*Mackenzie Collection*, i, p. 30626 *Grahasthāpanamantra*, Prayers or Incantations627 *Dhanadastotra*, a Hymn in praise of *Kuvera*, the God of Wealth.628 *Takrapana* (?)629 *Yogasata*, a work on the *Patanjala* Philosophy630 *Ahavaneya*, a work on Sacrifices and Oblations by Fire

631 *Prayaschittaprayoga*, on certain religious Ceremonials, such
as mortifying the Flesh, &c.

- No.
 632 *Haritālikākathā*, on the Ceremonials of the *Haritalika*.—
Vide No. 601.
 633 *Asleshavidhāna*
 * * Ceremonies to be observed when the Moon is in the Mansion
Ashlesha.
 634 *Rasamanjari*.—*Vide* No. 384.
 635 *Ishtikārikā*
 636 *Ishtakavidhi*
 637 *Nilodvāhavidhi*
 638 *Jñānagita* (a Fragment)
 639 *Kātyāyanasūtrasankshiptabhāshya* 106 leaves, *Samvat*, 1609
 * * A commentary on the Aphorisms of *Katyāyana*.
 640 *Asokatrirātravrata*, from the *Bhaviṣhyottarapurāna* 18 leaves
 641 *Smṛiti Sangraha*, a Compilation on Hindu Law
 51 leaves, *Samvat*, 1663.—*Mackenzie Collection*, i, 22, 23
 642 *Tilhinirnaya*, a Chronological and Astrological Treatise
 14 leaves
 * * A work on the same subject as No. 625.
 643 Several Fragments of Astrological Works
 644 *Uttarakriyapaddhati* 16 leaves
 645 *Snānavidhi*, on the Ceremonials of Bathing and Ablution
 646 Fragment of a Work on the *Sāṅkhya* System of Philosophy
 647 *Prāyaschittavidhi* 68 leaves
 648 *Saṅkshepapradoshapūjāvidhi*
 649 *Amanaskayogavivarana*
 650 *Prāyaschittavidhāna*
 651 *Pārvanasrāddhavidhi*
 652 *Srāddhakarikā*
 653 *Sauparnādhyāya*
 * * From 647 to 653 treat of various religious ceremonials peculiar
 to the *Hindus*.
 654 *Gurugītā*, a Song of the *Guru*
 655 *Horāsāstra*, by *Bhattotpala*
 10 leaves.—*Colebrooke's Algebra, Dissert.* p. xlv
 * * A work on Astrology, relating chiefly to the lucky and unlucky
 times of natiivities, journeys, and weddings.
 656 *Dhātupātha*, a Collection of Sanscrit roots
 16 leaves, *Samvat*, 1794
 657 *Grahāgama kutūhala sambhava sādhanādhyāya*
 50 leaves, *Samvat*, 1742
 * * An astrological work, treating of the planetary influences.
 658 *Laghujātakābharana* 27 leaves, *Samvat*, 1727
 * * An astrological work on Natiivities.

- No.
 659 *Shatpanchásiká*, on Astrology . . . 7 leaves
 660 *Bijaslokáh*, by *Bhāskara* . . . 15 leaves
 * * There seems to have been two writers on Algebra of the name of *Bhāskara*. This is most probably the work of the elder *Bhāskara*.
 661 *Varshaganita*, by *Divākara* . . . 6 leaves
 * * A work on Chronology.—*Vide* No. 250.
 662 *Sahasrandāmaivivaraṇa*, by *Sankara* 74 leaves, *Samvat*, 1661
 663 *Parisbhāshā* . . . 6 leaves
 664 *Vastupravesapaddhati* . . . 16 leaves
 * * On the Ceremonials proper to be observed on entering a House.
 665 *Homavidhi* . . . 41 leaves
 * * On sacrifices by fire.
 666 *Upalekha* . . . 8 leaves
 * * A work belonging to the *Veda*.
 667 *Shashtipūjā*.—*Vide* No.
 668 *Lingārchanapratishthāvidhi*, a work on Ceremonials
 669 *Hautrikaparisishtabhāshya*. The Fifth Section.
 * * A commentary on a Grammatical Work.
 670 *Rudrapūjā*, on Adoration to *Rudra*
 671 The First Half of the *Nirukti*
 87 leaves, incomplete.—*Vide Rig Veda*, No. 85
 672 A Section of the Grammar *Sarasvatī*, with a Commentary
 90 leaves, incomplete
 673 *Rasamanjarī*, by *Bhānudattamisra*
 29 leaves, *Samvat*, 1660.—*Wilson*, *Hindu Theatre*, and
Asiatic Res. x, 420.—*Vide* No. 384.
 674 *Pindotpattivichāra*, part of the *Siddhāntapaddhati*, by *Srinemanāthasiddha* . . . 4 leaves
 675 *Rudrapūjā*.—*Vide* No. 670
 676 A Fragment of the First Half of the *Nirukta*, dated *Sam.* 1705
Vide Rig Veda
 677 A Fragment of the *Vrihad Aranyaka*, one of the *Upanishats*,
 No. 121
 678 Part of the First Half of the *Nirukta* . . . 72 leaves
 679 *Homādividhi*, Ceremonies to be observed at Sacrifices, by fire,
 &c.
 680 *Upapadasūtravyākhyā*, a Commentary
 681 *Vāsudevivaidyaka*, a work on Medicine . . . 75 leaves
 682 *Vaidyavinoda*, another Medical Work . . . 94 leaves, imperfect
 683 Part of *Nilakantha's* Commentary to the *Sānti Parva* of the
Mahābhārata . . . 34 leaves
 * * This is a comment on the 12th book of the Great Poem, No.
 684 *Nyāyachintāmani*, by *Vagisā Bhattāchārya* . . . incomplete

No.

685 *Mathuránáthi Nyáyasiromanitiká** * A Gloss on a work on the Nyáya Philosophy, by *Mathutánatha*.686 *Jagadisi Nyáyasiromanitiká*. In Three Parts* * Another work on the same subject, by *Jagadisha*.687 *Pákayajnapaddhati* 29 leaves, incomplete.—Vide No. 712688 *Nílakanthi Jyotish Sástra*, in several Sections* * An astrological work on Nativities and Planetary Influences of great popularity.—Vide *Mackenzie Coll.* p. 127.689 A Collection of Prayers, called *Hotá Yakshat Pada*, from the initial Words 10 leaves690 *Chhandóbbhidána* 10 leaves691 *Prátisákhyá*, a work belonging to the *Yajur Veda*. In Three Chapters 67 leaves.—Vide *Mackenzie Collection*, i, p. 7692 *Upalekhaparisishṭa*, belonging to the *Veda* 7 leaves, *Samv.* 1709693 *Bhairavástotra* 10 leaves* * A Hymn in praise of *Durga*.

694 Fragment of a Collection of Hymns, subject uncertain

695 *Viváhavrindávana*, a work on Marriages 23 leaves696 *Pradoshasivapújá*, on Adoration to *Shiva* 8 leaves697 *Jwaranirnáya*, by *Bhishad Náráyana* 18 leaves

* * A work on Medicine.

698 *Trinsatsloki Asanchavidhi*

* * A work on Contamination, or legal Impurity.

699 *Yuddhajayopáya* 7 leaves

* * A work treating of the means for the attainment of victory in war.

700	<i>Mahárudrakarmakalápapaddhati</i>	14 leaves	} On various Rites and religious Ceremonies
701	<i>Gáyatrípurascharanavidhi</i>	5 leaves	
702	<i>Purascharanavidhi</i>	15 leaves	
703	<i>Párvanasráddhavidhi</i>	34 leaves	
704	<i>Sárasvatasútrapátha</i>	7 leaves	
705	<i>Súryavratamáhátmyá</i>	11 leaves	

* * For a full account of the *Mahátmyas*, see *Professor Wilson's Mackenzie Collection*, vol. i, p. 61, &c.706 *Dasaharástotra*, from the *Skanda Purána* 5 leaves707 *Aparájítastotra*, from the *Skanda Purána* 6 leaves* * A Hymn in praise of *Shiva*, or it may be of *Vishnu*, as the epithet *aparájita* (invincible) is applied to either.708 *Kátyáyanasútrapaddhati*. In Four Parts.—See *Vedas*709 *Kirátárjuniya*, a Poem by *Bharavi*, with Scholia 104 leaves, incomplete.—Vide No. 179710 *Ashtángahridayasanhitá*, by *Vaigbhata* 83 leaves, *Samv.* 1727

- No.
 711 Fragment of a Medical Work
 712 *Pākayajnapaddhati* 101 leaves
 * * On Oblations to be offered on the occasion of building a house, liberating a Bull, &c.
 713 *Ashtāṅgahridayasanhitā*
 714 *Vyākaranavṛtti*, a work on Grammar *Incomplete*
 715 *Jñānagītā*, a Poem 51 leaves, *Samvat*, 1758
 716 *Bauddhāyanokta Pārthivapratishthāvidhi*, a work on ceremonies
 717 *Siva Linga Parīkṣhā* 14 leaves, *Sāka*, 1494
 718 *Sāṅkhāyana Brāhmaṇa*, in thirty Sections
 104 leaves, *Samvat*, 1813
 719 *Sanhitāsūtra*, in eight Chapters; a Collection of Aphorisms, religious and moral
 720 *Srikarikā* 5 leaves
 721 *Sauparnādhyāya* 19 leaves
 722 *Prāyaschittāprayoga*
 723 *Sakundāvalī* 7 leaves
 * * A work on Omens.
 724 *Janmāshtamāvratamāhātmyam*
 * * A *Mahātmya* not mentioned in the *Mackenzie Collection*.
 725 *Makarasankrāntidānaprayoga* incomplete
 726 *Mangalapūjā*, on the Worship of *Mangola*, the planet Mars
 7 leaves
 727 *Ashtakakarma*
 728 *Brahmayajñādī Vidhi*
 * * On the ritual of sacrifices to *Brahma*, &c.
 729 *Jyāishthalalitavrata* 3 leaves
 * * A Fragment from the *Siva Purāna*.
 730 *Kundamandapalakshana* 8 leaves
 731 *Rādhikāvinoda*
 732 The Second Half of the *Kātyāyanasūtra* 154 leaves, No. 708
 733 *Aryachikitsā* 8 leaves
 * * A work on the Practice of Physic.
 734 *Somavāravratodyāpana*, from the *Skanda Purāna* 8 leaves
 735 *Adhyāsatapātha* (?) 12 leaves
 736 *Srāvaṇī Karma* 38 leaves
 * * On the Ceremonies to be performed on the day of full moon in the month *Shrāvana*.
 737 *Chāturmāsypaddhati* 24 leaves, *Samvat*, 1690
 738 *Śighrabodha* 11 leaves, incomplete
 * * A work on Astrology.

No.

- 739 *Rudradatta*, a Fragment
 740 Fragment of a Commentary on the *Naishadhíya* 22 leaves
 741 *Padárthamálatippana* 55 leaves, incomplete

* * * A Gloss or Comment on the *Padárthamála*.

- 742 *Praishyádhya* 9 leaves
 743 *Rudravidhánapaddhati* 18 leaves
 744 *Bhagavadgíta* Damaged.—See No. 273
 745 *Upalekha* 5 leaves, *Samvat*, 1513: vide No. 666
 746 *Agnishtoma*, a Fragment of the *Yajur Veda*: vide No. 2
 747 A Fragment of the *Siddhántakamuḍi*, a Grammar
 748 *Bhaumastotra*, from the *Skanda Purána*

* * * A Hymn in praise of *Bhauṃa*.

- 749 *Jayapatala* 5 leaves
 750 Fragment of a Grammatical Work 155 leaves
 751 *Bhavadni Sahasranáma* 19 leaves

* * * The thousand Names of *Durga*, No. 153.

- 752 *Shatkarakaprítachhandaka* 7 leaves
 753 *Mudrá Rákshasa*, a Drama

Incomplete.—*Wilson, Hindu Theatre*, vol. ii

- 754 Part of the *Raghu Vansa*, by *Kalidása*, with *Scholia*: vide No. 177

- 755 *Susruta*, a Fragment
 756 The *Vájasaneyi Sanhitá* of the *Yajur Veda*
 20 leaves.—*Asiatic Researches*, viii, 429.—See Nos. 27 and 28

- 757 *Vyásapúja* on the Worship of *Vyása*
 758 Fragment of a *Kosha*, or Dictionary
 759 *Laghusaptasatikastava*, by *Bhattaprabhákara* 4 leaves
 760 *Simantavidhi* 8 leaves, incomplete
 761 *Pújavidhi* on certain Rituals 4 leaves

- 762 *Pretasráddha*, a Fragment
 763 *Vaidyasarvasvándmagrantha*, a Fragment of a work on Medicine *Samvat*, 1740

- 764 *Chandronmílana*; Fragment of an Astronomical Treatise
 765 *Straddhavidhi*, a Fragment.

* * * On the Ceremony called *Shráddha*: vide No. 303.

- 766 *Trailokyamohanayantra*, a Fragment
 767 Fragment of the Second Part of some Medical Work
 768 *Karátikautuka*, a Medical Treatise by *Gopáladása*: a Fragment
 769 *Rishipanchamivrata* (two copies)
 770 *Swapatra* 2 leaves
 771 *Sarvatobhadralakshana*
 772 *Charanayúha*, considered as belonging to the *Rig-Veda*
 773 *Durgá Stotra* on the worship of *Durga*, from the *Mahábhá-rata* 2 leaves

No.

774 *Garbhīśānskāra*vidhi, a work on certain religious Ceremonies
 775 *Kavīkalpalatā* 25 leaves

* * A System of Rhetoric composed by *Deveshwara*: vide *Mackenzie Collection*.

776 Fragment of the *Siddhāntakaumudī*

* * A highly esteemed work on Grammar: vide Preface to *Colebrooke's Sanscrit Grammar*.

777 Fragment of the *Muni Nāṭaka*, a Drama

778 Fragment of the *Padma Purāna*.

* * Vide *Wilson's Mackenzie Collection*.

779 Fragment of a Medical Work

780 *Bāhikarmavidhāna* 9 leaves, *Samvat*, 1669 (?)

781 *Jatāpatālā* 6 leaves, *Samvat*, 1662

782 *Srāddha*, No. 303

783 *Mrityunjayamūla*.—The text of the *Mrityunjāya*

784 *Vajāpeyastomayoga* 5 leaves

785 *Charanavyūha* 22 leaves, damaged

* * Considered as belonging to the *Rig Veda*.

786 A History of the Kings of India, in *Hindūstānī*

787 The *Hitopadesha*, a modern Copy, plainly written

* * This is a well-known work, professedly founded on the *Panchatantra* (No. 176). It has been translated, or rather transferred, during the last twelve centuries, into most of the civilized languages of Asia and Europe. It formed one of the earliest printed Sanscrit texts in Calcutta; and has since been reprinted both in London and at Bonn. English versions of it were given to the public, in the last century, both by Sir William Jones and Sir Charles Wilkins.

788 Astronomical and Chronological Collectanea, partly in the handwriting of Sir Robert Chambers and Sir William Jones

789 A Collection of Almanacks from different parts of India, partly written on paper and partly on palm leaves, in various characters

790 Miscellaneous Collectanea

791 Fragments of various Works

792 Fragments of various Works

793 Fragments of various Works, partly of considerable length

794 Fragments of various Works; among others, a portion of the *Kirātārjunīya*, books vii—xiv; of the *Kumārasambhava*, books v—viii; and of the *Raghuvansa*, books iii and iv

795 A Sanskrit Almanack

796 A Fragment of the *Mahābhārata*, written in the *Bengālī* character

797 Several other Fragments

THE FOLLOWING MANUSCRIPTS ARE FOR THE MOST PART
ELEGANTLY BOUND.

- No.
798 The *Amara Kosha*, with a Commentary by *Bhānudīkshita*.—*Colebr. Am. Co.*, Pref. p. 5: see No. 381
799 *Vishnu Purāna*, with a Commentary
Samvat, 1734.—*Wilson*; *Mackenzie Collection*, i, 38
*** The whole of the *Vishnu Purāna* has been lately translated and illustrated with copious Notes, by Professor Wilson, of Oxford. The Sanscrit text, then, will prove a valuable treasure to any one wishing to acquire a thorough knowledge of the language, as he will have, in Professor Wilson's translation, a safe guide to refer to whenever he finds himself at a loss with the meaning of the original.
- 800 *Sūryārunasamvāda* 479 leaves
801 An incomplete Copy of a Medical Work, marked on the outside *Bhāshā Chikitsāsāra*; it commences with a Chapter on the Intestines: (*Nāḍiparikshā*)
802 The First and Second Book of the *Amara Kosha*, No. 798
803 The Third Book of the *Amara Kosha*, No. 798
804 The *Amara Kosha*, complete, No. 798
805 *Sūryasiddhānta*, an ancient Treatise on Astronomy
23 leaves, *Samvat*, 1840.—See *Colebr. Algebra, Dissert.* pp. xlv—li, and *Asiatic Researches*, vol. ii: also, No. 456
806 *Prabodha Chandrodaya*, a Drama, with a Commentary by *Anandadāsa*.—An English translation of this drama was published several years ago, and the text was lately published in Germany
807 The *Gītagovinda*, by *Jayadeva* 50 leaves
*** The text and a Latin translation of this work were published five years ago, at Bonn, by the learned C. Lassen.
808 *Saraswatī Prakriyā*, a work on Grammar by *Anubhūti Swarūpāchārya* 191 leaves.—*Colebr. Gram.* Pref. p. xii.
809 A Work in the *Bhāsha* Dialect, named at the conclusion *Vihārīsatasaya*
*** A work by *Vihari Lal*: vide No. 575.

THE FOLLOWING MANUSCRIPTS ARE IN LOOSE LEAVES,

(FROM 810 TO 818 INCLUSIVE).

- 810 *Gītagovinda*, by *Jayadeva*: vide No. 807
811 *Prāyaschittavidhi* on religious Ceremonies 32 leaves
812 *Sarvalīngasādhani* 4 leaves, *Samvat*, 1741

No.

- 813 *Adityahridayastotra*, from the *Krishnottara Purána* 14 leaves, *Samvat*, 1763
- 814 *Yogavasishthasáravivarana* . 17 leaves
- * * * On the *Yoga Vasishta* : vide No. 288.
- 815 *Viváhapaddhati* . 44 leaves, *Samvat*, 1790
- 816 *Janmáshtramávratakathá* 5 leaves, *Samvat*, 1710
- 817 *Vishnunámahasra*, from the *Padma Purána* 31 leaves, *Samvat*, 1736
- * * * The thousand Names of *Vishnu*.
- 818 *Satachandyádi Vidhána*
25 leaves, *Samvat*, 1787.—*Mackenzie Collection*, i, 138
- 819 *Bhattópala's* Commentary on *Varáhamihira's* System of Astronomy, neatly bound
592 leaves, *Samvat*, 1844.—*Colebr. Algeb. Diss.* p. xlv:
vide No. .
- 820 *Varáhamihira's Sanhitá*, or Astronomical System 151 leaves
- * * * The text of the above uniformly bound.
- 821 A Vocabulary, English and Bengal, written in the *Bengálí* character, together with part of the *Kurma Purána*
- 822 *Sangítadarpana*, by *Harivallabha* . 70 leaves
- 823 A Poem in *Hinduwi*
- 824 A Poem in *Hinduwi*
- 825 *Sundarasringára*, a *Hinduwi* Poem, written in the *Devanágari* and Persian characters.—*Asiatic Researches*, x, 420
- 826 *Nyáya Muktávali* . 46 leaves
- 827 The History of Joseph, in *Hindústání*, written in the Persian and *Devanágari* characters
- 828 *Calcutta Námah*, a *Hindústání* Poem, written in Persian and *Devanágari* characters
- 829 *Printed*: The Seasons, a descriptive Poem, by *Cálidása*, in the original *Sanskrit*; Calcutta, 1792.—(*The first Book ever printed in Sanskrit, and now as scarce as any manuscript*)

MANUSCRIPTS WRITTEN IN THE BENGAL CHARACTER.

- 831 The *Harivansa*, a Supplement to the *Mahábhárata*, 454 leaves
- 832 The *Kásikhanda*, a portion of the *Skanda Purána*
403 leaves.—*Mackenzie Collection*, i, 52
- 834 The *Krishnajanmakhanda*, a portion of the *Brahmaivaivarta Purána*.—*Mackenzie Collection*, i, 39
- * * * On the Birth and Childhood of *Krishna*.
- 835 *Káliká Purána* 474 leaves.—*Mackenzie Collection*, i, 39

No.

- 836 *Prákrítí Khanda*, part of the *Brahmavaivarta Purána*
229 leaves, *Mackenzie Collection*, i, 39
- 837 *Tithi Tattwa*; 4 leaves Text, 114 Commentary
- 838 *Sraddha Tattwa*; 3 leaves Text, and 65 Commentary
- 839 *Adnika Tattwa*; 3 leaves Text, and 79 Commentary
- 840 *Ganapatikhanda*, a portion of the *Brahmavaivarta Purána*
133 leaves.—*Mackenzie Collection*, i, 39
- 841 *Naishadhiya*, a Poem, by *Sriharsha*, not paged
Sáka, 1680.—*Asiatic Researches*, x, 409, 428: *vide* No. 183
- 842 *Hitopadesa* 101 leaves.—*Sáka*, 1682: *vide* No. 787
- 843 A Work, the title of which seems to be "*Ghoshá*," written on 70 thin boards of ivory, without date, but to all appearance of considerable antiquity. A Manuscript Note by Sir Robert Chambers records, that it is written in the dialect of *Kaum-rooppeet*, seven days' journey from *Deenajpoore*
- 844 History of the Family of King *Krishnachandra* 59 leaves
- 845 *Bhagavadgítá*, on 91 palm leaves, *De'anágari* character, without date: *vide* No. 273

E N D.

